

Covered?

Unraveling Damaging News about Islamic Fashion
and How Journalists Can Write More Responsibly

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Chapter One: Introduction

My experiences studying and traveling overseas led me to pursue a graduate degree in journalism. The International sequence at the journalism school was an obvious fit for me because of my interest in cross-cultural learning and my belief in the extreme importance of international news portrayals of diverse groups. My graduate coursework has taught me how to think on more abstract levels about the field of journalism and how to report and write in a variety of contexts and challenging circumstances.

I have learned about a range of news reporting and production techniques and have gained practical, hands-on experience across several news platforms. Before writing for the *Tulsa World* this summer, I took News Reporting, Investigative Reporting, the China Open study program, Global News Across Platforms and Computer-Assisted Reporting.

I have also learned about international news and the challenges faced by journalists around the world. In my International Journalism class, we discussed current events in the global community. We also learned how reporters' obstacles and circumstances vary in different parts of the world. Additionally, I learned a little about the job of a foreign correspondent, and I decided at least to some extent that it might not be the job for me.

My assistantships at the J-school have complemented my coursework. As a teaching assistant for Cross-Cultural Journalism, I learned so much, maybe more than the students did, about how to be a news reporter in a diverse world. The concepts and guidelines I learned in that course made a big impression on me, and I still keep them in

mind as I consume or produce news. More recently, as a research assistant for Religion Newswriters Association (RNA), I have been exposed to international news and to resources that help reporters cover religion more effectively and responsibly. At RNA, I have helped develop a resource database for reporters covering religion around the world. The website, International Religion Journalists' Resources, launched in March 2012. I have been updating resources and adding more to the site since then. I also attended the annual RNA conference this October.

All of these activities have helped me become a more informed citizen and a thoughtful reporter. I came into my graduate program with a strong sense of social responsibility and a concern for culturally sensitive journalism. My graduate experience has enriched these qualities and prepared me for my professional placement at the *Tulsa World* and my analysis of Islamic fashion coverage.

Project Topic

As vehicles for societal discourse, the media have power to shape the way communities conceive of diversity, for better or worse (Creutz-Kämppi, 2008, pp. 306-307). Stereotypes in the news affect how people conceive of the world around them, from religion to race and beyond (Nacos & Torres-Reyna, 2007, pp. 4-5). In many newsrooms, news decisions are shaped by the underlying prejudices belonging to white Western culture (Nacos & Torres-Reyna, p. 5). Media representations of diversity frequently capitalize on widespread stereotypes and misconceptions (Muscati, 2002, p. 141). This is especially true for coverage of Muslims and Islam, and the repercussions for these populations is difficult to overstate.

In the U.S. alone, Muslims and Arabs have been targeted in the aftermath of several disasters. Muslim and Arab Americans were verbally and physically attacked after the bombing of the Alfred P. Murrah Federal Building in Oklahoma City amid media reports that the suspects were from the Middle East. The perpetrator turned out to be an American of European descent. These discriminatory acts played out again after the September 11, 2001, attacks on the World Trade Center in New York (Nacos & Torres-Reyna, p. 1). Recent anti-Muslim sentiment has largely been based on mosque expansions or relocations (Anti-Defamation League, 2011, Introduction section, para. 1).

News about Muslims and Islam has been characterized by neglect of peaceful Muslim voices (Gottschalk & Greenberg, 2007, as cited in Steuter & Wills, 2009, p. 10); insufficient reporting; and exclusion of relevant subjects, such as civilian death and devastation or peace movements (Muscati, p. 132; Steuter & Wills, p. 10).

Positioning Islamic interests in the role of the *other* is another prevalent issue in media coverage. The *other* takes shape when a set of acceptable values or norms are laid out as a conceptualized boundary around the self. Stretching back to medieval times, stereotyping and *othering* of Muslims and Islam are not completely recent developments (Creutz-Kämppi, p. 304). Nor has their positioning as the *other* been limited only to media coverage, as it can be found in socially and culturally ingrained myths and misconceptions, such as the idea that Islam is an inherently violent religion that oppresses women (Creutz-Kämppi, p. 295).

There are a number of possible reasons why stereotypes and *othering* occur in the news. Steuter and Wills note the important role of media monopolies, profit motive and

bias in diminishing investigative and independent journalism (p. 18). Adding to this, Muscati argues that profit motives encourage sensationalist news that is enticing yet frequently stereotype-ridden and discriminatory (p. 137).

Along these lines, Muscati highlights the dilemma that well-researched, rational representations of stereotyped groups tend to be in lesser demand than quick-hit coverage recycling inflammatory language and stereotypes (p. 137). In other words, it can be easier and more financially rewarding to uncritically propagate news that plays off of preconceived stereotypes. Muscati also notes the influence of corporate and political interests on the facets of reality conveyed by the media (p. 138).

By shedding light on dehumanizing and disempowering language embedded in news, research in this area helps combat the ideologies of violence promoted by these textual devices (Steuter & Wills, p. 20). By calling out problematic coverage and explaining why it is inappropriate, this research alerts journalists to issues they might be unknowingly perpetuating. In addition, providing alternative ways to write about diverse populations helps journalists consider ways to be more responsible.

Islamic fashion coverage presents a unique opportunity to study textual representations of Muslim interests. The international fashion industry influences everyday life for millions of people. Although it has little visibility in countries where Islam is not a majority religion, the Islamic fashion industry is a notable part of this picture. Islamic fashion is a more distinctive coverage area for research than better-known topics such as burqa bans or halal products. Yet, it is a cultural topic like the

others, and an analysis of news about Islamic fashion provides just as insightful a glimpse into how the media treat Muslim interests. The subject area is simply less-traveled.

This topic fits well with my course of study and with my personal values and interests. It is also relevant to my future professional life as a news reporter. I am open to reporting at the local level or in international news, and cross-cultural sensitivity and a global sensibility are critical in any news reporting context. General assignment news reporting in most communities involves writing about people from a variety of backgrounds and covering diverse issues and stories.

Because I prepared for this analysis prior to working this summer at the *Tulsa World*, I was primed to more thoughtfully consider how I wrote about people from diverse backgrounds during my professional placement. My sources included a church-planting pastor, supporters and opponents of same-sex marriage, veterans, residents of rural Oklahoma, liberals, conservatives and others. I didn't always agree with them or know what to think about their actions and motivations, but I tried to write about them fairly and responsibly.

Studying how media around the world handle matters of diversity is an important learning experience for me as a consumer of news and as a media professional. My professional placement and analysis have increased my understanding of the media messages I receive and send.

Chapter Two: Professional Placement

I worked at my hometown paper, the *Tulsa World*, for 13 weeks this summer. My work was published in the print and online editions of the paper, which is based in Tulsa, Okla. Due to a content-sharing agreement, some of my stories also ran in *The Oklahoman*, a paper based in Oklahoma City. According to the *Tulsa World*, the paper's average Sunday readership is 342,952, and the average daily readership is 223,812.

Because I had previously reported for the *Columbia Missourian*, the 2011 China Open and *Global Journalist*, I was well prepared for this experience. My position began May 14 and ended Aug. 10. As a general assignment news "intern," I worked 40 hours per week, usually Monday through Friday from about 10 a.m. to about 6 p.m. However, my hours were flexible. Nighttime and weekend assignments sometimes arose that allowed me to take some time off during regular working hours. I enjoyed this variety as well as the wide range of topics I covered during the summer.

My assignments spanned a wide spectrum, from an NBA watch party to a high-profile murder hearing. I wrote several investigative stories and even a few stories about religion. My editor made sure I also covered a few night cops shifts, both for the experience and to stand in while other reporters took vacation time. One of my favorite parts about the job was getting to be out of the office so much. I traveled around town and around northeastern Oklahoma. I wrote several stories each week, and sometimes several in a day.

Although I have an interest in international news, I pursued a placement at the *Tulsa World* because I had a strong desire to write for my local paper. This proved to be the perfect choice for me. I loved writing stories for my community, and I think I did a

great job this summer because of that. I plan to keep my eye on job openings at the paper and hope to work there in the near future. The experience exceeded my expectations.

Field Notes

Week one. My first week at the *Tulsa World* went really well. People are very friendly, and my advisor, Paul Tyrrell, is a Mizzou grad. The newsroom is an open and comfortable environment. There will be a weekly intern meeting with our coordinator, Ginnie Graham. This week, we all went out to eat with the managing and executive editor and the other editors.

I felt a little bit rusty writing my first story because I haven't worked in a daily newsroom since last summer at the *Missourian*. It went all right, though. My first story was about a sickle cell anemia fundraiser. I also wrote about Mayfest, a local festival that happens at the beginning of May each year. Artists have booths at the event, and I found a local artist to feature in my story. I got great feedback from both the artist and people I know. Here it is:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120518_11_A15_CUTLIN988396

Here's another Mayfest story:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120519_11_A17_CUTLIN971469#

It's fun writing about my hometown and events and places I've been visiting for years. It's especially fun hearing from family friends and others who spot my stories in

the paper. I was relieved to find out that my hours will be pretty regular, Monday through Friday, 10 a.m. to 6 p.m.

Week two. My second week went well. I covered a 75th high school reunion, which turned out differently than I thought it would. I thought it would be a simple feature, but it turned out to be a bit difficult to avoid quotes that were predictable and stereotypical. The classmates talked a lot about “kids these days” and how things were much simpler back then. It just didn’t turn out to be a great story.

But afterward, I got a few emails from people who knew someone in the class. That’s something I really like about being a news reporter: hearing from people who read my stories and feeling like I’m facilitating community interactions.

I also wrote a story as a lead-up to Memorial Day. I talked to veterans young and old about what the holiday means to them. This turned out to be a good story, and the copy editor complimented the quotes I used. Here it is:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120525_11_A17_CUTLIN921202

Week three. This week, I got some good feedback from one of the photo directors. He diplomatically told me that communicating with a photographer is a delicate process. This conversation came about for several reasons.

On Thurs., May 24, I wrote a story on Memorial Day and what it means to veterans. There were only four people at one location, and I interviewed three of them. The photographer did not get a photo of one of those three people. That woman ended up being the only person featured in my story who was not pictured.

On Mon., May 28, I wrote another Memorial Day story at a cemetery. The photographer, a different person than on May 24, had been taking what appeared to be a lot of good photos of one woman. He pointed her out to me, and I made a point to interview her. However, try as I did, her interview just was not “the story.” I told the photographer that I thought the story would be at the cemetery’s Tomb of the Unknowns.

We went over there and he took photographs while I looked for people to talk with. I found a family and, after I interviewed them, I told him that I had interviewed them a lot and asked if he could try and get a photo of them. He did, and it was published with the story along with some other photos he’d taken that day.

This all led to the feedback on May 30 from the photo director. He basically said that when I asked the second photographer to shoot the family I’d just spoken with, it was like giving him an assignment on top of his assignment to shoot the event. The director said that instead, it would have been better to say something like, “Hey, I had a really great interview with this family. Can you try and get a photo of them if there is a good one, or just get a mug shot?”

This is pretty close to how I actually handled the situation, but I suppose I can see the nuance. I think my mistake was that I just assumed I would not come across in an indelicate way to the photographer. This was probably because I definitely had no intention of telling the photographer what to do and didn’t have any odd feeling toward him so it never occurred to me that he might take it that way.

This all might sound a bit petty to an outsider, but I get the impression it’s very important. The photo director couldn’t have done a better job of explaining the issue to

me, and he emphasized that he had the same type of conversation on the photography side. I'm glad we were able to communicate about this in such a laid-back, positive way. Some great news is that he said people are definitely taking note that I'm off to a great start.

Here's a story about sea lions from this week. I thought it had a clever lead:

http://www.tulsaworld.com/news/article.aspx?subjectid=694&articleid=20120530_11_A9_CUTLIN880791

Week four. Last week, we met about our "summer intern project." I started really working on it this week. The project will be an open records survey of several counties in Oklahoma and some smaller and larger towns and cities within those counties. We will basically be making open records requests and reporting on the quality of the records, how well different places comply with records requests and anything else interesting that we find along the way.

There are only four "interns" – I know we are not supposed to call ourselves interns at Mizzou, but that is my position at the *Tulsa World*. It's me, one other news intern, a photo intern and a sports intern. The other news intern and I are doing this project with photos from the photo intern. They're figuring something else out for the sports intern.

I was feeling a bit of stress over making these requests, but once I got going it was all right. We are requesting county payroll, one day of the city police radio log and one day's worth of emails to and from the mayor/city manager. The deadline for making all requests was the end of Week 4, and I didn't quite make it, but I did a decent job.

I realized toward the end of the week that I had been figuring out what the largest and smallest towns were in each county in a different way than the other news intern. I had already made a bunch of requests, and I had to backtrack a bit and spend a lot more time calling towns to see whether they were big enough to have the records we were requesting. If they didn't, we skipped up to the next largest town.

Here's a story about a Tulsa equality advocate going to the White House. The man later spoke to one of his friends, who works in the newsroom. She said he was ecstatic about it. I take that as good news, because I know how hard it is for me to read something that's been written about me. Here it is:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120606_11_0_Tworep784377

Here's my story about a pageant I covered over the weekend, Miss Oklahoma:

http://www.tulsaworld.com/news/article.aspx?subjectid=12&articleid=20120610_12_0_Youmig235169

Week five. Things were really busy this week. I nearly finished my records requests, with the exceptions of a few loose ends involving disputes over fees and the law and such. I spent a lot of time making calls for the project and going back and forth with people about the wording of the state's open records law. I spoke with one city's attorney and still need to speak with the district attorney and a media law professor to try and work out some issues I'm having with different public bodies.

I got the day off on Friday because I worked on Saturday. This was great, but it meant I had three stories due on Thursday, which got a bit stressful. I know I sacrifice

quality sometimes when I'm rushed, exhausted and just really want to get out of there. I'm looking forward to getting some feedback about my stories. I've gotten isolated compliments from editors, but I'm not quite sure what Paul thinks of my work.

Here's a story about a bike ride across Oklahoma that I made into a diabetes story:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120615_11_A15_CUTLIN137341

Here's a front-page story that got a good deal of attention, I think mostly because people have taken a liking to this time capsule since the beginning:

http://www.tulsaworld.com/news/article.aspx?subjectid=246&articleid=20120615_11_A11_CUTLIN75917

Here was a "travel story" I got to write this week. Complete with video:

http://www.tulsaworld.com/scene/article.aspx?subjectid=71&articleid=20120617_71_D7_CUTLIN419878#

Week six. This week, I went to retrieve some records from the Skiatook Police Department for our intern project. Based on a phone conversation with the records clerk, I knew the department was overcharging for public records. So, I also requested receipts from all their records requests in 2012. Because the receipts were kept together with the other receipts in a set of receipt books, and because they were pretty faint, we photographed each page in the receipt book and brought the pictures back to the newsroom rather than trying to copy the receipts.

I then entered information from the records requests receipts into a spreadsheet to see how much the department was making by overcharging people. We thought this would be a part of the intern project, but changing circumstances caused this story to run in July before the rest of the package.

Something pretty interesting happened when I retrieved records in another town this week. Out of the blue, the city attorney began telling me about violations of the Open Meetings Act by the county authority in charge of the 9/11 dispatch system, and also by the ambulance operator. He said the problems had started years ago and were called to his attention by the police and fire chiefs, and that the attorney himself had protested the violations until he simply had to move on. He sent me documentation of his letters to legal authorities and to FOI Oklahoma that detailed the violations. He also said there were problems with the 9/11 dispatch system that may have led to some deaths.

I had several long discussions with the police chief, who was a bit cryptic and unwilling to talk too much about the matter. He said the issues had not been resolved but had been very dramatic and caused a major disturbance among city and county officials. He wasn't willing to drag them up again. Despite this, I got a decent amount of information from him. I tried repeatedly for several weeks to reach the fire chief, but he never called me back. I planned to visit the town and try and drop in and speak with him, but the summer got away from me. I still have detailed notes from the interviews, so maybe those will be useful at some point.

Here's a story about Oklahoma City Thunder fans from this week:

www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120620 11 A1 ULN
[SWd171797](#)

Here's one about an 80-year-old marriage clerk who just retired:

<http://www.tulsaworld.com/news/article.aspx?subjectid=14&articleid=20120624> 14 A2
[CUTLIN36198](#)

Week seven. This week, I covered some Republican primary elections and wrote about a missions group doing yard and playground work at area schools. Then, my editor gave me a story that, according to him, no one seemed to be able to write very well: Chihuahua races.

Every year there's a salsa festival in downtown Tulsa, and people bring their Chihuahuas for a race. It took a while to find just the right Chihuahua to feature prominently in the story, especially because much of the story needed to be written before the race due to my deadline. Luckily, the Chihuahua I favored ended up winning the first heat and taking third in the finals. I was happy with the story. Here it is:

www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120630 11 A19 CU
[TLIN351172](#)

Week eight. On July 5th, I made the front page twice. Unfortunately, they were two of my least-inspired, most boring stories. One was about a university finding housing for its new president, but I didn't get to interview the president so it was basically just official information.

The other was about a July 4th parade. It was hot, I hadn't had breakfast and there were a lot of other things I wished I was doing instead. Then, a parade participant rambled to me for about 15 minutes about his organization. It had nothing to do with my story and I couldn't really muster the gumption to just stop him and politely excuse myself. That was frustrating, because I had two stories to write that day and just wanted to finish my interviews and get back to the newsroom. Here's the parade story, in case anyone is curious:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120704_11_0_Forman735017

Week nine. Web Editor Jason Collington spoke at our weekly Wednesday intern meeting. He was definitely the most inspiring and helpful speaker of the summer. I wish I'd taped the meeting; it was that good.

Jason encouraged us to think 20 years ahead about the business. He gave the example of AT&T, a company that once thought mobile phones were not a technology worth investing in. They thought their business was much more specific and limited than it turned out to be. Our business is not reporting, he said. It's understanding, translating and bringing a community together.

Jason said we'll always be ok finding work because there will always be a demand for good stories, but we've got to have a big-picture view of our business. We need to think critically about the best ways to tell our stories.

He gave an example of when radio personality Ira Glass came to Tulsa. A *Tulsa World* reporter planned to just write up a Q&A about his interview with Glass. Jason

insisted that the *Tulsa World* take an approach more fitting with what we all know of Ira Glass, and they came up with a really cute, illustrated, audio-visual piece that went along with the typed Q&A. It got a lot of attention, Jason said, and it was much more interesting than what the reporter had initially planned.

Jason also said we're not paid to write, we're paid to be read, and this means making people care about our stories. He said we should plan our stories like we'd plan a movie and cast them that way also. We need to give people a reason to care about the people and topics in our stories if we want our work to have an impact.

I already knew this, but thinking about it in the sense of a movie really clicked with me. It's a fun way to approach a story, but I can also tell that it is helping me make my stories more effective. Jason said writing a story is the beginning of something. When I write a story, I start something, like a conversation or a chain of events, and I need people to read what I start.

Here's a story from this week. I got great feedback about this story and I think it's one of my best from the summer:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120710_11_A9_CUTLIN91770

Here was a front-page story from this week, also one of my best:

http://www.tulsaworld.com/news/article.aspx?subjectid=694&articleid=20120713_11_A1_CUTLIN109534

Week 10. This was a big week for me. I got to cover a preliminary hearing for the Good Friday shootings, a high-profile, racially charged incident that happened this

spring in Tulsa. It was an honor that they asked me to cover the hearing. I sat in the courtroom all day, took good notes because audio recording was not allowed, and went outside during breaks to call in updates to the editor, who updated the story online.

The regular courts reporter was also there, but his job was to report on a legal issue that was discussed in the hearing. My job was to get all the good quotes and details from all the witnesses that testified. It was a really interesting day and I'm glad I got to do it.

Jason Collington told me later that the news editor, Mike Strain, had specifically said he wanted me, rather than anyone else, to cover the hearing. Jason also told me that people in the newsroom were really impressed with my work that day and that my good updates helped make it the top story on the site. I contributed something the courts reporter couldn't have, Jason said. The courts reporter later told me that a managing editor called the testimony I contributed "riveting."

Here's the story, which made the front page:

http://www.tulsaworld.com/news/article.aspx?subjectid=14&articleid=20120719_14_A1_CUTLIN113026

My editor, Paul, gave me another big story for the next day. It's about a man who was exonerated because of DNA evidence. It was cool to do this story because I had already learned about the Innocence Project at the J-School in Mark Horvit's investigative reporting class. It was also just cool that Paul gave me this story.

Here it is, my second front-page story this week:

http://www.tulsaworld.com/news/article.aspx?subjectid=14&articleid=20120720_11_A1_CUTLIN46101

Here's an odd crime brief I wrote this week, "Man pleads not guilty in wife's shooting death":

http://www.tulsaworld.com/site/printerfriendlystory.aspx?articleid=20120718_11_A14_CUTLIN854575&PrintComments=1

Week 11. Around this time, I was feeling pretty overwhelmed. The trial and Innocence Project stories were great opportunities but made for two long days. I took one day off, but then I had night cops shifts both Saturday and Sunday. I had one more night cops shift this week. I really like reporting, but I need breaks or else my productivity and general well-being just are not that great.

Speaking of which.... This week, I realized that the only way to get a job at the *Tulsa World* would be to start as a night cops reporter, or possibly a morning cops reporter. That's either 4 p.m. to midnight or 5 a.m. to 1 p.m. I started to feel pretty discouraged about this realization. I know people talk about the odd hours and demands of journalism, but my internship has been so cushy compared to a night cops position. It just didn't occur to me that I might actually have to work nights.

I talked to the projects editor about it, and she said that it would be a small portion of my career in the long run. She also said that if strange hours really freak me out then reporting might not be the field for me.

I did some thinking on this and decided it seems silly to let this concern stop me after I've gone through graduate school for journalism and even decided that I really, really like this job. I'm just not going to worry too much about it right now. It also helped that my final night cops shift for the summer was actually kind of fun. I began to think that maybe I could do that job.

Paul said I should include this story with my clips because it shows that I can cover breaking news. It's not a phenomenal story, but it's an example of what I did on a night cops shift:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120725_11_0_Plcrok674443

Week 12. My first investigative story ever was in the paper at the beginning of the week. It made the front page, but I thought it was a little bit hard to read and might be confusing for someone who's not as familiar with the subject. It was about open records in Skiatook, Okla.

The story was originally scheduled to run later in August with the intern project. A new development created a need to run it earlier, so we scheduled it for Sunday. As I worked on the story, I began to think it was bogged-down a bit and needed some direction, so I sent it to the projects editor. She got pretty busy toward the end of the week, so we decided to hold it until Monday. She didn't get back to me about the story until a few hours before deadline on Sunday.

The editor rearranged a few parts and added in some more language from the Open Records Act. She said all we needed was some quotes from a media law specialist.

Technology and time constraints made it hard for me to really look at the story too long before we sent it off, but what I saw seemed ok. I realized later that I should have taken more ownership of a story I had worked so hard on.

In the morning, I saw the story in the paper. It just didn't seem very readable. It felt bogged-down like I thought before. A few people in the newsroom complimented it, but then Jason Collington called me over to his desk.

He asked what I thought of my story, and I told him I thought it was hard to read. He agreed. The fact that he specifically took time out to talk to me about the story made me feel so disappointed I wanted to cry (with shame). Thankfully, I didn't. I am really grateful he did this though, because he's a fantastic motivator and gives great advice.

Jason said I need to look at the less-than-perfect story as an opportunity rather than just feeling frustrated about it and moving on. He strongly suggested I take some time and rewrite the story now that I have some perspective. We both knew this would not take me very long, because the story had all the necessary components. It just needed to be re-conceptualized. It needed to be more point-counterpoint and less like the discovery process that I went through to find the story. It needed to be more concise.

Jason said the two versions would be good to include in my clips and great to discuss in interviews. He said many people can write, but very few people will ever go back and rewrite a story after it's been printed. Doing things I don't have to do is what will distinguish me, he said. Although I sincerely see the value in it, I haven't rewritten the story yet. I hope to revisit it at some point.

As an odd side note, my mom is dating someone who works in Skiatook city government. The night before the story came out, I told my mom and him that they would find some irony in my upcoming investigative story. The next day, he went in to the office and everyone was passing the paper around. There was a lot of excitement—not the good kind—about a story, and he asked who wrote the story. It was me.

I spoke with him later that day, and he said there had been a lot of political problems in the town lately and people were very sensitive and quite upset. I told him I'd love to talk to anyone who feels they have a valid claim or who just wants to talk with me about the story. I never heard from a single person in Skiatook about it, but a few people did email me to inform me about similar problems in their small towns. Unfortunately, I ran out of time to pursue the other stories, but it was neat seeing that my story was at least readable enough to upset someone and that it made an impact beyond Skiatook. Here's the story:

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120730_11_A1_CUTLIN341959

Week 13. The final week of my internship was very busy. It was stressful dealing with some last-minute details to try and get my part of the intern project in good shape. I worked until the last possible minute on Friday and ended up spending a bit more time the next week just verifying a few things that were easier for me to do than the other intern, who hadn't worked closely with the material like I had. I also helped with a video about the project.

There were several aspects of this story that were incredibly difficult and confusing to report. Primarily, one district attorney gave me quite a hard time. Dealing with the Open Records Act, and the attorney general opinions that go with it, got pretty complex.

One of my final stories from the summer was about a man who came to Tulsa to start a church after starting them in countries around the world. I didn't really want to write the story because I wondered whether we really needed another church in Tulsa and also whether it was newsworthy, although it was for the Religion page. It actually worked out pretty well, though. I managed to figure out a lead that worked and everything came together. He even called to ask for a copy of the story because he'd been hearing about it. Here it is:

http://www.tulsaworld.com/news/article.aspx?subjectid=18&articleid=20120811_11_A1_1_ULNSat620968

Here's the result of all our hard work on our intern project. It was published a week or so after my position ended. I feel pretty good about how it turned out:

http://www.tulsaworld.com/news/article.aspx?subjectid=720&articleid=20120820_11_A1_CUTLIN268235

Chapter Three: Personal Evaluation

Professional Placement

When I read back through the stories I wrote for the *Tulsa World*, I feel proud and accomplished. I'm glad I had such a fantastic time working there, but I'm also glad I wrote a lot of good stories. There were only a few times that I turned in a story and thought it just wasn't very good.

I know that people in my community enjoyed my work, because I heard from them through emails and phone calls. The editors at the *Tulsa World* also made a point to let me know they appreciated my work. Some even said I was one of the best interns they'd had or the best one of the summer. Even people in the photo department made a point to compliment me in this way. I would hear something along the lines of, "You're doing a great job, and people are noticing."

Writing stories for and about my hometown made me feel satisfied and fulfilled. I loved the feeling of putting information out for the public, shedding light on important issues in a digestible way, or even just featuring someone's life or cause in the paper in a meaningful way. Almost regardless of the topic, I felt that my work had a purpose. Of course, there were times when I dragged my feet over an assignment and wished I didn't have to write it. But by the time I put the finishing touches on the story, I felt it had all come together. This was true with very few exceptions.

My feelings of work satisfaction also had to do with the welcoming work environment at the *Tulsa World*. I enjoyed going to the newsroom and interacting the other writers and editors. I know that not everyone has such a positive experience, and

even some of my co-workers did not enjoy their jobs like I enjoyed my summer there.

But for me, the experience was a perfect fit.

Although most of my stories were edited after I had left for the day or moved on to another assignment, at the beginning of my placement I followed along as my work was edited. It just wasn't practical or desired that I sit-in on editing much more than that. Unfortunately, I did not always read my stories in the paper the next day, and I also did not keep my final drafts. I finalized stories while they were in our electronic system and then signed out of them, and I didn't think to then save each one for future reference. However, I made a few observations about the stories I did read the next day in the paper.

For the most part, I felt that my stories were lightly edited. I noticed myself putting my spring Magazine Editing course to good use as I wrote, so I think my copy was pretty clean when it left my desk. But the overall structure and makeup of my stories also seemed to change very little during the editing process.

There were a few big exceptions to this. My investigative story about the Skiatook Police Department ended up going to print earlier than planned. The story was initially a part of our larger "summer intern project," which was not scheduled to be complete until the end of the summer. Unexpected developments made it necessary to run the story on its own rather than as part of the package. I worked with our projects editor via phone and email one weekend to try and get it together, and she added in a good deal of legal jargon that she thought needed to be in the story. If we had taken a few more days, I probably would have realized that this wasn't how I wanted it to read and that we needed to re-work it a little and change the presentation. Although the

legwork was all done for the story, the final product didn't turn out as well as I had hoped. It was just too difficult to read. This was a good learning experience, and I wrote about it in my field notes.

The other big exception to the light edits was our final project, which was a survey of open records compliance in 8 counties and a number of cities in Oklahoma. This was a major undertaking and involved some extremely long, confusing conversations with public employees about their open records policies. I battled it out with one district attorney right up until the end of my time at the paper. At this point, I was rushing to try and patch together a ton of reporting and make it into a coherent story. I wanted to avoid the heaviness that had plagued my Skiatook story but at the same time not skim over the nuance that, however confusing, made this story true.

This was my job rather than the other intern's because his part of the survey had turned up very little of interest for this story, and mine had unearthed a goldmine of zingers and conflict. Most of his records requests faced little resistance, so he just didn't have as much to report. He wrote a shorter side story for the project that I might have contributed to, but only marginally.

I had sent him one draft already, and he suggested some changes, which I made. So, on my final day of work, at about 5 p.m., I finished up what I could and handed the second draft off to him and our projects editor. Ultimately, it ended up getting rearranged so that it looked more like the first draft. This was mostly just a matter of preference regarding which details to put at the top. Although my job was technically

over, I briefly returned to the newsroom the next week to contribute to a video that went online with the story. I also spent some time clarifying a few details from the project.

Looking back over our final project, I am really happy with it. The details were extremely convoluted at times, and it was frustrating trying to get a clear picture of the situation in different counties. It was also very stressful trying to make sense of it during my final week, when it seemed the confusing details would not stop revealing themselves. Although some of the story is a bit technical to read, I'm still happy with it. This was the best we could do while providing enough details to make it accurate. I also like the video and the fact that the story comes with a graphic as well as a map, which Oklahomans can use to learn how to get records in their towns or counties. As a bonus, the *Tulsa World* can continually add to the map when more information is gathered about other counties and towns.

Analysis

I have spent a lot of time on my analysis. In addition to diligently attending to the fine details of spacing, formatting and other requirements, I have produced a thorough, in-depth report on Islamic fashion coverage. I am glad I chose this specific niche area of coverage. Aside from the uniqueness of studying news about Islamic fashion, I genuinely enjoyed reading the sample stories and felt competent interpreting them.

First, I read through each story and made anywhere from half a page to several pages of notes about it. Then, I took the most interesting parts of the notes and grouped them into categories. Finally, I was able to get a general overview of my results by

summarizing each detail-rich section. I have worked hard to complete this project and feel proud and accomplished.

Chapter Four: Evidence of Work

This chapter includes 30 stories that I wrote this summer for the *Tulsa World*. I have included up to 10 reader comments on each to reflect the community interactions facilitated by my stories. Some stories have no comments; some have more than 100. Some comments are more meaningful than others, but on the whole they tell a story about which topics get attention and in what ways. Each story also includes a link to its online version, but the *Tulsa World* allows a limited number of free page views.

Family, friends, officers remember the fallen
By MOLLY BULLOCK World Staff Writer
Published: 5/17/2012 1:53 AM
Reprinted with permission from the *Tulsa World*.

They called it the Masek luck.

Deputy Joe Masek had some run-ins with trouble, but things always seemed to turn out.

"There's a saying that went around," said Alexander Masek, Joe Masek's son. "Nothing bad ever happened to Joe; it's people around Joe things happened to."

After nearly 30 years in law enforcement and at least as many dodging the hazards of an adventurous life, Joe Masek died Feb. 6 of a heart attack. He was 53.

A Law Enforcement Memorial Service on Wednesday at Chandler Park paid tribute to Masek and a host of other Tulsa County Sheriff's Office employees and family members who died in the past year.

The event also memorialized the 12 officers killed on the job in the history of the Tulsa County Sheriff's Office. It took place at a site where 12 trees are planted in their remembrance. About 80 people attended, including about 30 members of law enforcement.

"As a fellow brother, I understand the challenges and the threats that our deputies face every time they put their uniforms on," said T. Hastings Siegfried, a Tulsa businessman, active reserve deputy for the Tulsa County Sheriff's Office and SWAT Team member who spoke at the event.

"I know the risk you take to protect your fellow citizens and the risk that your families take to allow you to do that."

The 12 fallen officers included nine deputies, two patrolmen and a captain. The earliest killed was Deputy Pleas Yargee, who died Oct. 27, 1909. The most recent was Wesley Green Cole on June 9, 1972.

Family members of the deceased received red and white carnations.

Siegfried also shared a quote from his late father, Ray Siegfried: "The loneliest number is one, the loneliest letter is I and the loneliest word is me. It is we, us and our. This reflects ... the way our deputies feel and depend on one another as we depend on them. They are a unit. They are a team. And it's about we, us and our."

Alexander Masek, 18, will graduate from Town & Country School on Friday. For him, attending the ceremony was about "honoring my dad, and a little bit of closure, knowing that just because he died, the Sheriff's Office still remembers him."

"They all have a Joe story," said Jane Masek, a retired Tulsa police officer and Joe Masek's former wife. "He was a character."

Alexander Masek recalled the story of his father's motorcycle accident near Talihina when he was 17. The wreck sent him off a cliff but landed him in the hospital with just a broken thumb.

And he remembered a time when his Boy Scout troop volunteered at the John 3:16 Mission. His father went along to help the boys serve.

"About two minutes into it, I see him over there talking to a guy sitting at the table," he said. "He was like, 'Oh yeah, I arrested that guy like two years ago, and he's doing good lately.' "

That was just Joe Masek, his son said.

"As he often told me, 'It's not what you know, it's who you know,' " he said. "And Dad knew everyone."

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120517_11_A15_CUTLIN547624

Reader Comments 1 Total

Barney Doyle (6 months ago)

It's nice the memorial service recognized other employees and the relatives of those in uniform. They are one family after all. Thank you TCSO.

Mayfest inspires nostalgia as 40th event kicks off
By MOLLY BULLOCK World Staff Writer
Published: 5/18/2012 1:54 AM
Reprinted with permission from the *Tulsa World*.

Of all of her pictures, local photographer Liz Ingersoll favors the Blue Whale of Catoosa.

"I get the most stories from the Blue Whale," she said. "People look at that, and they point out their own lives. It's not about me as an artist."

Ingersoll and more than 100 other artists are lining Main Street for this weekend's 40th annual Tulsa International Mayfest. Executive Director Heather Pingry said she expects 350,000 people to come downtown for the event but that the weekend's clear forecast could attract even more.

This year marks an important milestone for Mayfest.

"It's really exciting that we've made it this long," she said. "It's really hard for a festival to survive."

Mayfest is primarily funded by sponsors and by commissions from food and drink sales, Pingry said. The rest of the money comes from application and booth fees and souvenir sales.

In addition, "we've got a lot of great corporate partners that believe in the arts, believe in downtown and want to give back to the community," she said.

Pingry said the Tulsa community is essential for Mayfest.

"It's a really big deal that Tulsa supports us," she said. "Without the 800 volunteers that we have, and without all these people coming and buying food and buying something to drink and spending money with the artists," it wouldn't be possible.

Pingry is the festival's only full-time employee.

Three headlining music acts, instead of the usual one, will perform this year.

"I'm really excited about" JD McPherson, Pingry said of Saturday's headliner. "He's from Broken Arrow, and he's really up-and-coming and just taking off."

Another novelty, the Vintage Mayfest Gallery in the Tulsa Performing Arts Center, displays photos spanning the festival's first decade as well as Mayfest posters from years past.

"It basically showcases the last 39 years of Mayfest," Pingry said.

The past is on the minds of some exhibitors, too.

Ingersoll's photographs of Tulsa-area landmarks bring the city's history to life, and she takes her role to heart.

"If you look in here, you see your own life," she said. "You look at Molly's (Landing), and you think, 'That's a great steak.' ... Or the Pedestrian Bridge up there at the top," she said as she pointed to one of her photos.

"I've heard a lot of people say: 'That's where we went on our first date.' 'That's where we were engaged.' 'That's where we had our first kiss.' You get all these great stories."

Ingersoll started her career taking photos of friends, but people never were her favorite subject.

"What I enjoyed was taking pictures of history," she said. "And what I realized was that it became a lot less about me and a lot more about you - or anybody else. ... You have your own story about this."

Ingersoll wears her work's purpose on her white T-shirt, which reads, "Capture Today What Could Be Gone Tomorrow."

"The easiest way to explain it is Joplin," she said in reference to the devastating tornado that ripped through the Missouri town last May 22. "And that's why I do it."

"This right here," she said, pointing to a picture of the Admiral Twin Drive-in marquee advertising the film "Dinner for Schmucks" and several others, "I caught this two weeks before it (the screen) burned down. I mean, 'Dinner for Schmucks.'

"And when I took the picture, I was like, 'Are you serious? I got 'Dinner for Schmucks'? I'm a schmuck.' And then it burns down. ... Here today, gone tomorrow. And you just never know when it's going to happen."

One of Ingersoll's pieces, a photo collage, will become two 40-foot-by-13-foot installations in Tulsa International Airport's baggage claim areas beginning in June.

Another collage - this one about 200 feet long - is being installed at the Stokely Event Center at U.S. 169 and the Broken Arrow Expressway.

But for now, Ingersoll is living Mayfest's history.

"I just enjoy being here," she said, meeting people "and telling them about my history or talking to them about their history."

Info Box:

Headline acts at Williams Green Stage

All shows start at 9:30 p.m.

Thursday: Jacob Fred Jazz Odyssey

Friday: Hayes Carll

Saturday: JD McPherson

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120518_11_A1

[5 CUTLIN988396](#)

Reader Comments 11 Total (10 shown)

Travelin Man (6 months ago)

Most vendors are from out of state.

giveitarest (6 months ago)

By design, we get to,see local vendors at other events.

236417 (6 months ago)

Wow, there was a crazy story on Fox23 where undercover deputies tried to arrest one of the beer vendors for warning his people to closely check IDs. Seems it was "obstructing" some arrests they were hoping to make. I think the deputies have their priorities confused.

Woofenburger (6 months ago)

That's like arresting mom for telling me to obey all the traffic laws!

mosey (6 months ago)

I have been to festivals in Chicago, Kansas City, Dallas and Houston. This is one of my favorites. Kudos to the organizers for organizing one of the most family friendly festivals in the country.

DomoArrigato (6 months ago)

For nostalgia, come to the Vintage Souvenir Booth at 5th and Main, SW corner, and look through the vintage T-shirts, posters, and other items from Mayfest's past. I'll be volunteering there today from 11 to 2...hope to see you there.

228576 (6 months ago)

At least the Cherry-Popping Daddies didn't come back.

QLC over (6 months ago)

Ah, remember when the average person could actually buy something here? Seems there was a starving artist theme and we could get great pieces from unique vendors. Now it is all about money. I quit going long ago. Actually I quit going when they required tickets to get food, further proof of the money grab.

myopinion (6 months ago)

I attended the first two Mayfest, after that the coupons started, if memory serves me correctly. I refused to stand in line to stand in line at a vendor. I don't attend any event that requires coupons to make a food or drink purchase. I do know it keeps some people away and the organizers don't care. Its all about making money and not trusting the honesty of their vendors. They think their vendors are crooks.

not normal (6 months ago)

MYO- same old song and dance. In Oklahoma we always punish the innocent. Everyone has to pay for the dishonesty of a few. Whoever said cost is no object never did business in our great state.

Bicyclists receive free valet service at Mayfest
By MOLLY BULLOCK World Staff Writer
Published: 5/19/2012 2:14 AM
Reprinted with permission from the *Tulsa World*.

For Dean Moore, the toughest part about using a bike for transportation is figuring out where to put the milk.

"When you go shopping, you have to really look at what you're going to buy and weight distribution," Moore said. "A gallon of milk and a bottle of Coke or something like that, then water and your tomatoes and veggies."

Moore, 61, turned to local nonprofit Tulsa Hub to get back on two wheels after losing his job, car and bicycle.

For Mayfest, he's paying it forward by volunteering at Tulsa Hub's Bike Park.

Cyclists can safely leave their wheels at Bike Park's free valet service at a white tent on the south side of Third Street between Boulder Avenue and Main Street during the downtown arts and music festival.

Tulsa Hub is also offering minor tune-ups and other mechanical help at the tent, which will accept bicycles until 5 p.m. Sunday.

Although no turnout numbers were available Friday night, Mayfest Executive Director Heather Pingry said that if the first two days' trend continues, she expects a higher turnout than last year's approximately 315,000 people.

Free wheels

Tulsa Hub provides bikes and cycling education to low-income people who need a way to get to work. Participants face a variety of challenges, including seizures, mental illnesses and homelessness.

"The reason people come to us is because they want a bike for transportation," said Ren Barger, executive director of Tulsa Hub. "People who come to us, they want to work. They want to make a better quality of life."

But Tulsa Hub asks something in return for a bike. Candidates must volunteer with the group for 10 hours and complete a curriculum to qualify for a bike, a lock and a helmet. Continued volunteerism can earn lights, racks and other accessories.

"By the time they leave with their bicycles, they have learned how to use them safely and effectively in traffic," Barger said.

Through Tulsa Hub, Barger, 29, hopes to bring about a cultural shift in the way Tulsans get around.

"People are looking for ways to save money, to engage more with their communities, to be healthier," she said. "Cycling is a simple solution to many of the social problems that we have," such as access to employment and vital services.

For the past three years, Tulsa Hub has also taught elementary school students about bike use and safety. The group will soon launch a program called Bike Caravan.

"We'll actually be riding with groups of students in the mornings and afternoons, getting them to and from school with active transportation," Barger said.

Hooked on biking

Barger was born in Tulsa and attended Booker T. Washington High School, but she spent much of her life in Chicago, where she worked as a bike messenger. In December 2004, she was hit by a car while cycling in Chicago. The hit-and-run broke Barger's neck and seven other bones. Despite her severe injuries, she recovered quickly.

Two months later, her 18-year-old sister was killed in a car accident in Tulsa. Then in June 2005, Barger fell off a ladder and broke her heel. Alone at the hospital, she called her mother and told her, "I think I'm ready to look at living in Tulsa for a little while."

Barger took a job at a Tulsa bike store and got involved with the first Tulsa Tough youth bike giveaway. After that, she was "totally hooked," she said. She became a cycling instructor, took over an earn-a-bike program and ultimately founded Tulsa Hub.

Adjusting to the cycling life can be tricky, Barger said, but the transition pays off.

"I was way out of shape and afraid to ride in traffic and afraid, like, 'I'm going to be sweaty,' " she said. "But once I got in a groove and it became part of my lifestyle, I wanted to cycle so much. I felt so much better, whether it was just the exercise or the fresh air or the sunshine.

"There are so many different reasons people get into cycling, and I think it's unique for that reason."

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120519_11_A1

[7 CUTLIN971469](#)

Central High's class of 1937 reminisces at 75-year reunion

By MOLLY BULLOCK World Staff Writer

Published: 5/24/2012 2:32 AM

Reprinted with permission from the *Tulsa World*.

Central High School's class of 1937 has seen a lot of history. They've endured the Dust Bowl, the Great Depression, a polio epidemic and multiple wars.

On Wednesday, nearly 20 of them made it to their 75-year high school reunion at Montereau retirement community.

Attendees numbered about 23, including a few graduates of other classes and some family and friends. Bob Phillips and Kenneth Bowline, both 92, organized the event. The group's 50-year reunion was "a slammer," with 425 people, Phillips said. Although turnout has fallen over the years, the group hasn't stopped having a good time and reminiscing about the past.

"I had a crush on you since junior high school," Phillips confessed to Gwen Bonnell, 91.

"I couldn't have made it through chemistry without him," Bonnell said. "I sat between these two Bobs in class, and I didn't know any more the day I got out of there than the day I went in. They did all my work," she said, laughing.

Several class members agreed that today's youth are growing up differently. Bowline had some advice for recent high school graduates, although he said they "wouldn't take it if we told them."

"They've got to learn to work," he said. "That's the way we had to do it. It was back in the Depression days. Nobody had any money." Bowline worked six days a week as a janitor. He worked nights after school and made \$5 per week.

Bowline said that when he was in school, kids didn't get into trouble like they do today.

He attributed this generation gap to young people watching too much television.

"Some people had radio but not very many," he said. "TV, no, there wasn't any."

Kids Bowline knew kept busy with school plays and ice skating at the Coliseum, which was located between Fifth and Sixth streets on Elgin Avenue and was destroyed by fire in 1952.

"That's where we met the girls," he said. "The girls were really nice in those days. You'd get fresh on a girl, and she'd be nice to you. She'd have umpteen other boyfriends, but she'd still be nice to you," he said with a chuckle.

Elmer Clark, 92, agreed that students of their era were different. "I never ever saw a fight or anyone mad at another person," he said. "Today, we hear of all the fights that go on in schools. But there was nothing like that."

Clark said his class included many high achievers.

"It was a group of which you could be proud," especially considering that they didn't fight among one another, he said. "It was just a different breed of people."

Original Print Headline: Central High class of '37 reunites

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120524_11_A15_CUTLIN335530

Meaning of Memorial Day differs among veterans
By MOLLY BULLOCK World Staff Writer
Published: 5/25/2012 2:26 AM
Reprinted with permission from the *Tulsa World*.

When the USS New Orleans arrived in San Francisco after World War II, Bob Davis and his shipmates anticipated something of a hero's welcome.

"We felt that when we got into the port, at least they ought to have had somebody out there greeting us," Bob Davis, 87, said of that day in December 1945. "There wasn't a soul on the Golden Gate Bridge, or along the banks or anything. I was really disappointed."

The Tulsan served as a Navy electrician's mate 3rd class during the war. For him, Memorial Day is about the broad range of experiences that come with military service.

To his frustration, however, service members tend to be underrecognized, he said.

Diann Cole, 38, was an Army intelligence analyst and a civil affairs specialist for the Army Reserve. After a tour in Korea, Cole was deployed to Iraq in 2003 and 2006. Cole said Memorial Day has become too much about honoring veterans and not enough about remembering those who have died.

"It was meant to honor those fallen soldiers," Cole said. She added that, aside from Veterans Day, we should remember and honor living service members every day. "But the ones that have already fallen and gone on, those aren't remembered," she said. "That's what Memorial Day is for."

Cole is trying to raise money for a veterans' memorial in the cemetery at Peggs, where she lives, about 55 miles east of Tulsa.

She said the memorial would give the community a sense of pride because many veterans live in the Peggs area and many are buried there. Cole is also working on a book about the history of Peggs, which was destroyed by a tornado May 2, 1920, and has not been rebuilt.

Gloria Davis, 62, served in the Marine Corps for three years, about half of which were in Vietnam, and gave two years stateside in the Navy. On Tuesday, she and two other veterans were at American Legion Post 1 preparing to place a flag on each veteran's grave in Oaklawn and Clinton Oaks cemeteries Friday.

On Memorial Day, Davis remembers the sacrifices of her family, which has been tied to the military for generations.

"Some did lose their lives and others were forever changed," she said.

She also sees the holiday as a time "to remember comrades that didn't make it back and some that made it back physically but never made it back completely." Remembering is critical to moving forward responsibly as a country, she said.

"I don't know what will happen to this nation if we stop remembering the sacrifices that have been made," she said. "If we don't learn from the past, especially past mistakes, we will repeat them."

Brian Tomsovic, 41, served as a Marine Corps Reserve vehicle commander with a mobile assault platoon weapons company. After a deployment in Okinawa, Japan, at the lead-up to the Iraq War, Tomsovic served in Fallujah, Iraq, in 2006. For Tomsovic, Memorial Day is just another day.

"I think about the guys that we lost all the time," he said. Thirteen people died in Tomsovic's battalion. Four of those were from Tomsovic's company; among them was Tulsa police officer Jared Shoemaker, killed in Iraq Sept. 4, 2006.

"But there were far more than the 13 that we lost who have been lost in this war," Tomsovic said. "It's not a special day for me to sit down and consider the cost of that kind of an undertaking. The last Monday in May, it's another day to me. It's a present thing for me all the time, to be thinking about those guys."

Bob Davis said his homecoming experience took away from his feelings about serving in the war. An underlying bitterness persisted until this spring, when he participated in an Oklahoma Honor Flight to Washington, D.C.

"All those wonderful people came out for the beginning," he said of the pre-flight reception. "And when we got back, oh my goodness. I just couldn't get over the people that were out there thanking us for serving for them. It made me feel good."

Although his trip couldn't fully erase the past, Davis said the recognition he received was redeeming.

Original Print Headline: Veterans view annual holiday differently

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120525_11_A17_CUTLIN921202

Tulsa Civil Air Patrol guards Tomb of the Unknowns in Broken Arrow; called 'one of the greatest honors'

By MOLLY BULLOCK World Staff Writer

Published: 5/29/2012 2:28 AM

Reprinted with permission from the *Tulsa World*.

BROKEN ARROW - Seventeen-year-old Charles Layland has been asked many times

what it's like re-enacting the changing of the guard at the Tomb of the Unknowns.

"It's just one of the greatest honors someone can ever have," Layland said.

The Union High School student, a member of Tulsa's Civil Air Patrol, served as a sergeant of the guard at Floral Haven Cemetery's Tomb of the Unknowns over Memorial Day weekend.

Sergeants of the guard give commands during the re-enactment, which reflects the ceremony taking place continually at Arlington National Cemetery.

About 50 people stood solemnly to observe a changing of the guard Monday afternoon.

The ceremony took place every half-hour during the day and every hour at night from Saturday afternoon through Monday.

The event begins with the sergeant introducing the ceremony and inspecting the rifle and uniform of the incoming sentinel. The fine details are highly important at the Tomb of the Unknowns because "the soldier in the tomb deserves the utmost respect," Layland said.

Next, the sergeant, who gives commands during the ceremony, stands on the track the sentinels walk during their shift, and the incoming and outgoing sentinels stand off the track and face one another.

The incoming sentinel receives orders for guarding the tomb, then marches the track for a shift's duration.

Former Navy corpsman Arlie Ponds attended the re-enactment with his wife, Janice, and son, Jonathan. He said watching the ceremony is a good way to honor fallen service members and observe "how valued the Tomb of the Unknown Soldier is."

Although the bodies of some soldiers killed overseas return home to services and family members, for the unknown soldier, there is no such recognition, Ponds said.

"To come and commemorate this fallen soldier, to give honor like so many of the others have received, it blesses me," Ponds said.

Eleven people in the unit, including two teams of four and a team of three, have guarded the tomb in shifts over the weekend. Off-duty guards are expected to go elsewhere to rest and rehydrate.

Maj. Sam Ory said the sentinels persevere despite the elements, from blowing winds to driving hail. The M1 Garand rifles the guards carry weigh more than 10 pounds, he said.

Layland said the position takes a physical and mental toll.

"Just the amount of respect this re-enactment deserves, it takes a lot out of you, and it really shows you who you are and what you have underneath," Layland said. "The sentinels are walking back and forth for an hour at a time at night, and they have nothing to do but do what they know, change shoulders when they have to and just continue marching down the track."

Original Print Headline: Honoring the unknowns

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120528_11_0

[BROKEN582353](#)

Reader Comments 4 Total

o-dog (6 months ago)

Imitation is the greatest form of flattery. These guys are impressive and both they and the ones they imitate should be respected.

Thunder196 (6 months ago)

"Thank you for remembering" just doesn't seem adequate. You are all top notch in my book. Thank you for remembering those who have given the ultimate sacrifice.

JustSomebody (6 months ago)

If you haven't seen these guys and gals in action, put it on your calendar for next year.

My son participated for two years and it was a moving experience for him, and us.

okierose (6 months ago)

My father is buried there. His casket flag was flown. I drove by this a took pictures. Very moving experience. I agree JustSomebody.

Tulsa Zoo's sea lions celebrate shared birthday
By MOLLY BULLOCK World Staff Writer
Published: 5/30/2012 1:41 AM
Reprinted with permission from the *Tulsa World*.

The hundred-plus guests were offered no cake. The honorees kept to themselves. It was not the typical summer birthday party.

Although born years apart, Tulsa Zoo sea lions Dorsey and Briney both entered the world on May 29. A birthday party was held in their honor Tuesday at the new Helmerich Sea Lion Cove.

The sea lions swam out into the exhibit as the crowd sang "Happy Birthday." Dorsey, 19, who was born at the Tulsa Zoo, pushed two brightly colored frozen fish cakes into the water.

Then he and Briney, 26, swam around and worked on the cakes.

Edan McLean, 10, of Lawton said the party was "interesting."

"Singing 'Happy Birthday' to sea lions, you don't usually do that," he said. "It's kind of unusual."

The Helmerich Sea Lion Cove has artificial rock formations, which are a change from the old pool's concrete. The facility also contains saltwater, in contrast to the previous pool's freshwater.

Sea lions can swim in both, but saltwater is preferable because they are more familiar with it, said Marcie Tarvid, the zoo's curator of behavioral husbandry.

Dorsey and Briney, both born in captivity, have never swum in the ocean.

In a zoo environment, sea lions require a great deal of activity and enrichment - or opportunities to play with objects and solve problems, Tarvid said.

In response to concerns about the captivity of wild animals such as sea lions, Tarvid said it is useful to observe the animals' contentedness; activity level, compared with sea lions in the wild; physical fitness; and ability to rest at their leisure.

Based on these criteria, Tarvid said the Tulsa Zoo is "doing a really good job."

"They interact with their environment a lot," she said. "We'll have a waterfall that goes on, and Dorsey will sit under that and get a little mouth massage. They have an underwater tunnel they can swim through."

Anna Kelly, 10, of Broken Arrow said it would be fun to swim with the sea lions.

"It would be fun until they bit your head off," her 12-year-old brother, Sam Kelly, added.

Sea lions at the Tulsa Zoo have not been trained to swim with humans, so trainers do not get in the water with the animals.

Humans do have direct contact with the sea lions, however.

This differs from some other large creatures, such as lions, tigers, elephants, giraffes and rhinoceroses, said Community Relations Coordinator Sarah Dyer.

Tulsa zookeepers have no unprotected contact with those animals.

Original Print Headline: An Aquatic Affair

http://www.tulsaworld.com/news/article.aspx?subjectid=694&articleid=20120530_11_A9_CUTLIN880791

Reader Comments 3 Total

Elusive (6 months ago)

Lol Same sounds like the typical brother.

gadfly (6 months ago)

Were these seals baptized?

Why?

Or, why not?

Thunder196 (6 months ago)

My grand daughter was disappointed that she wasn't there to see this. The grand kids go to the zoo quite often.

Occupy Tulsa returns to protest school budget cuts
By MOLLY BULLOCK World Staff Writer
Published: 6/2/2012 2:26 AM
Reprinted with permission from the *Tulsa World*.

Occupy Tulsa has re-emerged, this time atop the Bartlett Square fountain cover at Fifth and Main streets.

Jordan Walsh, 21, said he was among a group of 12 occupiers who slept at the fountain Thursday night. This time, the group seeks to "protest current budget cuts in regard to schools and education in the state of Oklahoma," he said.

After confrontations with police late last year, Occupy Tulsa has regrouped to try to build a more permanent movement, said Eli Silva, 24, who also slept at the fountain.

The two manned the post late Friday morning.

"We've come together more solidly, and now we're ready to reoccupy," Silva said.

"To the detractors who say that Occupy is dead, we say this is a process, and a lot goes on behind the scenes that people don't see."

Over the past few months, Occupy Tulsa has been fine-tuning its tactics to increase its relevance at the local level, Walsh said.

Some demonstrators have also opted to pursue individual campaigns, rather than try to garner consensus among the occupiers, he said.

Silva said the re-occupation would continue indefinitely but that inclement weather could send them home. The two were absent from the square after Friday's early afternoon rain.

Walsh invited the public to come down to "talk with us and air their grievances."

In addition, he said Occupy Tulsa meets at 7 p.m. Sundays and Wednesdays at the H.A. Chapman Centennial Green on Sixth Street between Main Street and Boston Avenue.

The group is aiming for dialogue with results.

"We're hoping that ... as part of our daily discussion, we'll draft out some ideas on how we could reform education in the state and present those as a collective body to the City Council, the Mayor's Office, as well as to the governor," Silva said.

Original Print Headline: Occupy Tulsa back to protest cutting of school budgets

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120602_11_A12_Occupy201400

Reader Comments 28 Total (10 shown)

rightway (5 months ago)

"To the detractors who say that Occupy is dead, we say this is a process, and a lot goes on behind the scenes that people don't see." Yeah a lot of dope smokin'.

Moonbat Slayer (5 months ago)

"we'll draft out some ideas on how we could reform education" we want free dorm rooms we want free food we want free beer and wine we want free pocket change we want free transportation we want free concerts every month like the president etc etc etc what we don't want are class schedules that interfer with out partying and sleep

217841 (5 months ago)

We know these Occupy people are clearly not the brightest bulbs on the Christmas tree, but someone should remind them it is not a good idea to sleep on top of that Bartlett Square fountain. That thing been hit by car and trucks, at night, a great many times. In

fact, the wooden platform on which they are sleeping was built to cover the damaged and inoperable fountain.

myopinion (5 months ago)

The military doesn't want losers...So the draft is out.

mosey (5 months ago)

Why in the world would the TW cover an event that included 12 participants? We already know what they want, free stuff. Now the fountain will end up smelling like the inside of a little league field bathroom in mid August.

White Rabbit (5 months ago)

If you'd written "little league latrine" it would have been funny. Just tryin' to help.

Ron Ballew (5 months ago)

But, there are no "current budget cuts in regard to schools and education in the state of Oklahoma." The Education budget was not cut from last year. The Education budget was actually increased .26% over last year. #anothercauseplease

myopinion (5 months ago)

It still doesn't reach the 2008 level of funding and that's what gripe

fredsdad (5 months ago)

I hope the fat boy in Grandma's nightgown shows up to get pepper sprayed again. That's Entertainment!!

myopinion (5 months ago)

Yep!

dontliveinfear (5 months ago)

I actually thought that was you fredsdad. I thought that you would be there protesting taxes all the while you somehow managed to weasel out of paying them. Just like facebook boy.

Cherokee ambassadors visit children to spread some cheer
By MOLLY BULLOCK World Staff Writer
Published: 6/6/2012 2:13 AM
Reprinted with permission from the *Tulsa World*.

Outside her window, Crystal-Rose French sees the sunset, a garden, a helicopter pad and two cranes.

The cranes are the 5-year-old's favorite part of the view from up in The Children's Hospital at St. Francis. Crystal-Rose was diagnosed with acute myeloid leukemia in February, and although she is now in remission, she needs a bone marrow transplant. Her AB negative blood type, the rarest in the U.S. according to the American Red Cross, makes it difficult to find a donor.

On Tuesday, in the midst of her latest weeks-long hospital stay, Crystal-Rose and several other children at the hospital received a visit from 13-year-old Cierra Fields, a Little Miss Cherokee Ambassador of the Cherokee Nation.

Cierra delivered coloring books, crayons, puzzles, crafting supplies and DVDs to kids Tuesday morning alongside Miss Cherokee, Sidney Kimble, 20, and Maggie Welsh, 8, another Little Miss Cherokee Ambassador.

Cierra's lymph nodes made it to St. Francis long before she ever did, though.

She was born with an ostensibly harmless, nickel-size birthmark behind her ear. Four years later, Cierra received a tick bite near the mark. Soon, a school nurse noticed a change in its appearance.

Cierra was diagnosed with congenital melanoma, and a week later, on her fifth birthday, doctors removed the spot and two of her lymph nodes, which underwent testing at St. Francis.

This February, Cierra followed her lymph nodes back to the hospital to check on kids there and see how she could help make a difference for them. By networking with the Cherokee Nation Principal Chief Bill John Baker and others, Cierra inspired a Cherokee-community effort to help children at the hospital. Because The Children's Hospital at St. Francis is short on volunteers for its playrooms, Cierra wanted to ease kids' boredom, she said.

"Their playrooms haven't been open, so the kids have had to be in their rooms," Cierra said. "You can only do so much watching TV, and it just gets boring after a while. I really wanted to help them."

It appears Cierra's gifts won't last long in Crystal-Rose's room. In addition to watching those cranes, Crystal-Rose is a giver.

"She gives lollipops and artwork to other patients," said Autumn French, Crystal-Rose's mother. "She'll make friends with anybody. ... She told me last night she wanted to start giving away some of her toys to some of the other kids."

Giving is also a way of life for Cierra. For her Little Miss Cherokee platform, she travels around the country giving cancer-awareness talks for the Cherokee Nation Comprehensive Cancer Control Program. Last week, she ran the Relay for Life with Kimble, and on Wednesday, she's having lunch with kids affected by cancer at Camp OK

Corral near Avant. She also travels with the Cherokee National Youth Choir and shows pigs and rabbits with 4-H.

It's a lot of activity for a 13-year-old, and Cierra admitted she sometimes feels overwhelmed.

But, she said, "by the end of the day, it's worth it."

Original Print Headline: Giving helps spread some cheer

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120606_11_A2

[_ULNSan158154](#)

Reader Comments 1 Total

Gailmail (5 months ago)

Thats so cool!

Two Oklahomans for Equality leaders invited to White House
By MOLLY BULLOCK World Staff Writer
Published: 6/7/2012 2:11 AM
Reprinted with permission from the *Tulsa World*.

Two representatives of the Tulsa-based Oklahomans for Equality will attend a White House reception June 15 celebrating LGBT Pride Month with President Barack Obama.

The event comes on the heels of the president's June 1 statement supporting same-sex marriage and calling on Americans to eliminate prejudice and celebrate diversity.

Oklahomans for Equality has been working with the White House Office of Public Engagement for the past two years on transgender issues, anti-bullying efforts and the interests of older people who are lesbian, gay, bisexual or transgender.

The opportunity to visit the White House is "very exciting and a great honor," said Toby Jenkins, executive director of Oklahomans for Equality.

"I've really stopped and thought about it," he said. "It's overwhelmed me to realize that at 52 years old, because I'm working for this gay-rights organization, I'm going to get to see the White House at the invitation of the president."

Paul Allen of Bixby, a board member for Oklahomans for Equality, will accompany Jenkins, of Tulsa.

OkEq's Dennis R. Neill Equality Center, at 621 E. Fourth St. in Tulsa, is the sixth-largest gay community center in the world, Jenkins said. Every week, 160 volunteers run the center, which served more than 44,000 people in 2011, he said.

"We have a really generous community and a very engaged gay community," Jenkins said. "They believe very strongly in the work of the Equality Center and believe very strongly in the work of Oklahomans for Equality."

Jenkins said the success of the organization ultimately comes down to people who are willing to do difficult work, including Dennis Neill and others who helped found the group 32 years ago.

"They stayed in Oklahoma," he said. "They could have left and gone to the big East Coast and West Coast cities, but they stayed in Tulsa, and they created an organization to address discrimination against LGBT people."

Original Print Headline: Gay-rights group leaders invited to White house

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120607_11_A7_CUTLIN449156

Reader Comments 2 Total

Bville (5 months ago)

The Amateur ignores the anniversary of D-Day because he is too busy fundraising, but has time for this nonsense. That pretty much sums up this bunch...

ClanJoyWalkSig (5 months ago)

The President didn't ignore it. He sent out a tweet: "68 years ago today - D-Day - the brave members of the Allied Forces stormed the beaches of Normandy. We have never forgotten their heroism. -bo"

Granted, he didn't attend a ceremony. But that's okay because now you can be proud of Romney because he did. Romney did remember to attend some sort of ceremony or send a tweet or mention it somewhere during the day, didn't he?

Broken Arrow native Russ McKinnon tour drummer for Barry Manilow
By MOLLY BULLOCK World Staff Writer
Published: 6/9/2012 1:58 AM
Reprinted with permission from the *Tulsa World*.

Russ McKinnon left Oklahoma as a young musician 30 years ago this week.

He returned as a drummer for Barry Manilow on Friday night at the BOK Center.

Born and raised in Broken Arrow, McKinnon graduated from Broken Arrow High School in 1977. McKinnon moved to California after attending the University of Tulsa and the University of North Texas.

He built a name for himself through years as a professional musician and was invited to tour in Barry Manilow's band more than 10 years ago.

Music has always played a role in McKinnon's life. His mother was a choral music teacher at Broken Arrow Public Schools, and he taught percussion for Union and Broken Arrow.

For McKinnon, it's hard seeing schools struggle to keep arts programs.

"Musicians such as myself are so grateful for the music education that we had in public schools," he said. "We want to see that continue."

He emphasized how important it is for school systems to keep instrumental and choral music.

"It's so majorly important to people," McKinnon said. "It will change their lives. It definitely changed mine."

McKinnon included some of his band directors from junior high, high school and college on his guest list Friday night.

"They'll be sitting in the VIP section," he said.

McKinnon and the band are just coming off a seven-year run in Las Vegas, and they recently played in Dublin, London and other U.K. cities. He makes it back to Tulsa only about once a year but said his trips home are very relaxing.

"It's always a very grounding experience for me," he said.

McKinnon feels proud to know that big-name musicians are coming through Tulsa, and he said the BOK Center and the Tulsa community make it happen.

"That new BOK Center has really put you guys on the map, as far as all the big agents knowing about it," he said. "It just shows how resilient the Tulsa economy has been."

Original Print Headline: BA native now drums for Manilow

http://www.tulsaworld.com/scene/article.aspx?subjectid=269&articleid=20120609_269

[D1 CUTLIN860430](#)

Miss Oklahoma has record-breaking talent for dancing
By MOLLY BULLOCK World Staff Writer
Published: 6/11/2012 2:24 AM
Reprinted with permission from the *Tulsa World*.

You might have to squeeze the information out of her, but 20-year-old Alicia Clifton holds two Guinness World Records.

Crowned Miss Oklahoma 2012 Saturday night, she has completed the most consecutive pirouettes in tap shoes - she made 36 - and the most *À la seconde* turns in 30 seconds - she did 50.

Actually, she broke the latter record twice. The first time, she traveled to Italy to try to beat a male-held record of 44.

Clifton nearly was not allowed to attempt the record because in Europe, it's considered a male turn, she said. The ballet turn involves holding one leg out while spinning on the other leg on tiptoes and bending.

But, "they already flew me out there, so they were like, 'Well, we might as well let her do it,' " she said during a news conference Saturday night after the pageant.

"The first time, I did 48. ... It just goes to show that girls can do anything a guy can do, sometimes better," Clifton said as she laughed. She later broke her own record in Beijing. Clifton, Miss Edmond LibertyFest, was born and raised in Oklahoma City. She has completed two years at the University of Oklahoma and is studying broadcast journalism, said her mother, Tammy Clifton.

She won Miss Oklahoma's Outstanding Teen 2008. The past two years, she was second runner-up at Miss Oklahoma. She puts herself out there, despite marked shyness, her parents said.

"If there's a line of people, she'll move right to the back every time," said her father, Ron Clifton. "And when we want her to talk to somebody, if that person is talking to somebody else, she will not interrupt them. ... She is very, very humble."

Clifton said overcoming her shyness is a process that began the first time she stepped on stage in an evening gown at age 13.

"I had braces," she said. "I had really, really short hair. It was a really scary sight to see. But, for the first time in my life, I actually felt beautiful. ... And I understood that everybody was looking at me and they knew that I felt my prettiest at that moment."

The experience was a confidence-builder for Clifton. She'll draw upon that confidence as she travels around the state to discuss her platform, "TAP' Into Lifelong Volunteerism."

"TAP" stands for time, action and passion, the three essentials for volunteers, Clifton said.

"You have to have the time available to volunteer, whether it takes a few hours or a couple of minutes that you have available," she said.

"You have to take the action to volunteer because procrastination can be such a dangerous thing. So once you think about volunteering, just go ahead and begin. And finally, finding something that you're passionate about, because whenever you want to volunteer, it has to be something that you're going to want to put your whole heart and soul into."

Original Print Headline: Miss Oklahoma holds world record for dance moves

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120611_11_A8_CUTLIN241678

Reader Comments 9 Total

TulsaBeliever (5 months ago)

i honestly believe that she will be the next Miss America! She was amazing this past week.

Mar (5 months ago)

What a lovely young lady. Congrats!

PrayingHam (5 months ago)

Hey! I know her dad, Tony Clifton.

OklahomaProud (5 months ago)

Contratulations Alicia! We're all behind you.....

208228 (5 months ago)

Oops, misread the headline. Only clicked on this story because I thought it said she had a record-breaking talent for Lap dancing, not tap dancing.

JustSomebody (5 months ago)

Cretin

Dr. Strangelove (5 months ago)

She's indeed talented. She has a bright future anchoring the evening news, married to a millionaire bond trader.

Bullhead (5 months ago)

She is very charming and beautiful. I hope she takes it all.

dontliveinfear (5 months ago)

You go girl! On second thought.. come over here!

Freewheel 2012 gives riders a new approach to health
By MOLLY BULLOCK World Staff Writer
Published: 6/15/2012 1:49 AM
Reprinted with permission from the *Tulsa World*.

Five years ago, Eric Hair was out of shape and staring down a Type 2 diabetes diagnosis. He's a full-blood Cherokee Indian, and his parents and nearly all his aunts and uncles have the disease, as well.

Native Americans have a higher prevalence of diabetes than some other groups, according to the Centers for Disease Control and Prevention.

Several of Hair's relatives have died from complications of diabetes, and he decided he was not going to let the same thing happen to him.

"I just got fed up with it and losing family members because of it, and I thought it was time to do something," he said.

"Type 2, it's pretty much being lazy and not exercising, not eating right."

Hair, now 32, began changing his lifestyle by walking.

He bought a bicycle about two years ago, and this week he is riding with about 800 other cyclists in his second Oklahoma FreeWheel.

Walking and cycling helped Hair, a pharmacy technician from Ochelata, shed 70 pounds and get his diabetes under control, he said. He used to take seven medications, but he now takes only three.

Hair's doctor has been surprised by his transformation, and his sister and nephew also are starting to ride, he said.

FreeWheel, the annual bicycle tour across Oklahoma, began last Saturday in Frederick and ends this Saturday in South Haven, Kan., with overnight stops in towns along the way.

Hair left camp in Guthrie just after 6 a.m. Thursday and arrived in Drumright about noon. He rides from spring until late fall, and he began training for this year's tour in January in the hope that it would be easier than last year's FreeWheel.

Hair initially "thought it was something kind of crazy to do," he said.

"I hadn't ever really been the adventurous type," he said. "I found another friend of mine who had talked about it before, and ... he said, 'Let's do it.' "

Hair brought four friends along on FreeWheel this year. He tries to tell as many people as he can about the event and "convey what it's like and what you get from it," including meeting great people and seeing small-town Oklahoma, he said.

"It's probably the toughest thing I've ever done, physically," he said. "But it's very rewarding."

Info Box:

FreeWheel 2012 route

Saturday, June 9 (bonus day): 36 miles, Frederick to Red River and return

Sunday: 75 miles, Frederick to Elgin

Monday: 61 miles, Elgin to Anadarko

Tuesday: 72 miles, Anadarko to Watonga

Wednesday: 71 miles, Watonga to Guthrie

Thursday: 55 miles, Guthrie to Drumright

Friday: 79 miles, Drumright to Ponca City

Saturday: 36 miles, Ponca City to South Haven, Kan.

Total miles: 449 from Frederick to South Haven or 485 including the trip to the Red River and back

Original Print Headline: Bicycle trek gives riders a new approach to health

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120615_11_A1

[5_CUTLIN137341](#)

Tulsa '57 Belvedere buried 50 years could be future Smithsonian exhibit
By MOLLY BULLOCK World Staff Writer
Published: 6/15/2012 1:49 AM
Reprinted with permission from the *Tulsa World*.

Sharon King Davis remembers the excitement of the day in 1957 when Miss Belvedere went into the ground. She was 10 years old when she attended the time-capsule entombment of the '57 Plymouth Belvedere with her grandfather.

"It had ... these great big, long fins that came to a sharp point," she said. "It had all this chrome and snazzy looking detail. And here, they took this brand-new car off this truck, put it on a crane and lowered it into a hole. Nobody had ever seen anything like that."

For Oklahoma's 50th year of statehood, the Tulsarama committee held a city celebration.

The car, known as Miss Belvedere, was buried during the festivities. It was unearthed five years ago Friday for Oklahoma's centennial under the leadership of co-chairs Davis, a Tulsa businesswoman, and Don Walker, president and CEO of Arvest Bank Tulsa.

Now, Miss Belvedere's caretaker wants the car in the Smithsonian. Since the Plymouth ascended from its leaky crypt, Dwight Foster of Kresgeville, Pa., has cared for the car at his company's warehouse in Hackettstown, N.J.

Foster originally learned about Miss Belvedere through a weekly car publication that featured the car prior to the unearthing. He contacted Tulsarama and offered his services in case the car emerged in poor condition.

After his family won Miss Belvedere in a population-guessing contest from 1957, Robert Carney of Frederick, Md., agreed to let Foster de-rust the vehicle, which cannot be

driven. Foster uses his company's water-based, non-acid formula that removes rust without disturbing the surface underneath, he said.

Foster's company, Ultra One, spent about 6 months and an estimated \$20,000 on Miss Belvedere over the past five years, he said. About two months ago, he contacted the Smithsonian to explore the possibility of making it into an exhibit.

"I think it rates up there to be in the Smithsonian as a good American display of what was happening at the time and how people were dreaming and the whole pretense of why they buried the car to start with," Foster said.

A few years ago, he wanted to bring an improved Miss Belvedere back to Tulsa but said the car was a sensitive issue in Tulsa because of the money already put into unearthing it and the cost to host another event.

For Miss Belvedere's unearthing, some of the funds and security services were donated by the Tulsa County Sheriff's Office, Davis said. Corporate donations and merchandise sales also funded the event.

Walker said if the city couldn't sponsor such an event, the residents of Tulsa might.

"I think there are probably enough individuals who would want to save that part of our history, that I would be surprised if the money couldn't be raised," Walker said.

Foster couldn't say how long it might take to hear back from the Smithsonian, but he hoped it wouldn't be more than a year and a half. Walker wasn't sure whether the Smithsonian would find wide enough appeal in the car, and he and Davis expressed concern that the contamination risk due to rust might keep the exhibit out of the museum.

"I'm going to be very surprised if that happens," Walker said.

Davis, also chairwoman of Tulsarama, didn't know until years later, but her grandfather was part of Tulsarama as well. She was doing research to prepare for the centennial celebration when she made the connection.

"I found this article of the committee, and here's this picture of my grandfather standing right there in the middle," she said. "When I first saw the photo, I just cried because I thought, 'Oh my gosh, Grandpa, how special. I didn't realize that you were part of putting it in, and here I am leading the efforts to pull it out.' "

Original Print Headline: Where to, Miss Belvedere?

http://www.tulsaworld.com/news/article.aspx?subjectid=246&articleid=20120615_11_A_1_CUTLIN75917

Reader Comments 49 Total (10 shown)

208228 (5 months ago)

The Smithsonian? Yeah, right.

HRR (5 months ago)

So..Molley...whar's the new-car photo?

74103downtown (5 months ago)

I think we should re-bury it.

fka (5 months ago)

I agree. What will is be displayed as, "The Folly of the Fifties"?

DomoArrigato (5 months ago)

Thank God it was a '57 Plymouth....if it had been a '57 Chevrolet Belair I would probably be crying now...

Opus (5 months ago)

I agree, Domo. There were some great cars in 57'. This wasn't one of them.

PrayingHam (5 months ago)

Hey, watch what you say about the Belvedere. I went on several vacations to California and Washington in a Belvedere during my youth. Always had fun in that big old whale.

Be nice.

Elusive (5 months ago)

A 57 Corvette would have been even worse.

HOGRIDER (5 months ago)

Is that first picture looking north or south on Denver?

Flamingo (5 months ago)

Looks like north. The courthouse is on the left.

Zipline fun takes a little leap of faith
By MOLLY BULLOCK World Staff Writer
Published: 6/17/2012 2:24 AM
Reprinted with permission from the *Tulsa World*.

Adrenaline junkies wanting a stomach-dropping, knee-wobbling, passing-out kind of time might be underwhelmed by the new six-zipline tour through the Osage Hills at Postoak Lodge & Retreat.

But stepping off platforms tens of feet off the ground and cruising through the trees will take the average person just beyond his or her comfort zone.

The tour at Postoak, north of downtown at 5323 W. 31st St. North, opened Friday.

The zipline cables span 3,865 feet and run between seven platform towers. Participants wear helmets and are secured using a waist harness and shoulder straps. The harness allows you to hang from the cable in a seated position and move your arms and legs around, but turning upside down is not permitted.

I walked off the first tower, but took the second zipline facing backward, which was recommended to me.

I hesitated for a moment and eyed my safety equipment more than once before blindly stepping off. There wasn't much jolt, though, and I transitioned smoothly to gliding over the trees.

Each zipline lasts around 15 or 20 seconds, and some have higher speeds than others. The view, isolation and quiet make the experience similar to riding a ski lift.

Corporate groups of 50 and 60 are booking the canopy tour, but clients will also include families, church groups and others, said Jim Barnard, CEO of Postoak Lodge & Retreat.

Ben West and Marty Duane led this particular tour, and they were professional, entertaining, attentive and sincere. As the guide, West went first down each zipline to receive us at the next platform. Duane, a sweep, gave West send-offs such as, "Hasta la pasta!" and stayed behind to manage our safety systems. He brought up the back as the last one to the next platform.

Duane's secondary task was suggesting air poses to be executed mid-zip - the tinker bell, as he demonstrated, involves a delicate fluttering of spirit-fingers out to the side of each shoulder with arms bent at about a 25 degree angle. Hanging with these guys was both fun and funny, but safety is the No. 1 priority up on the platforms, West said.

"Obviously safety is the first thing that I'm really thinking about," West said of guiding canopy tours. "That involves a lot of things, everything from just making sure people are hooked in, to when I'm focusing on one person and still thinking about and trying to keep track of what's going on behind me."

West walked us through each step in the safety procedures, even letting us know when he would be reaching behind or around us to connect us to the platform. He said that, especially when nerves are involved, it's critical to keep participants informed throughout the experience.

"I don't ever want somebody to turn around and ask me if they're hooked in," West said.

"Even though I know they're hooked in, I want them to know that they're hooked in. And all of that is just taking care of people."

Guides go through the course daily to examine its condition, Barnard said.

The course is built and operated according to standards set by the Association for Challenge Course Technology, according to Greg Robinson, managing partner with Adventure Quest Recreation, the company that operates the canopy tour. Sweeps undergo about 50 hours of training, and guides complete an additional 24 hours plus 200 hours of experience, Robinson said.

The tour challenges participants, but only to an extent, Barnard said.

"They're never going to make you do something you don't want to do," he said. "After you take that first step off the first tower, you can't wait to jump off the next one. It's an easy trip from, 'Oh my gosh, I'm afraid of heights,' to, 'I'm going back.'"

West said participants' internal experience matters as well.

"In safety, we include emotional safety," West said. "I'm watching to make sure that no one's just outside of the comfort zone and sort of panicking. It's making sure that everyone's all right, which, every now and then, it happens where it's a little too much."

The canopy tour requires only the most basic physical fitness. You must be able to climb several flights of steep stairs on some of the platforms and lift your legs and feet as you arrive at each stop. In addition, you must weigh between 70 and 250 pounds, and be at least 10 years old.

Pregnant women may not take the tour, and certain health conditions such as seizure disorders may also keep you on the ground.

The tour costs \$89.95 per person and operates spring through fall.

Info Box:

Zipline tours

Where: Postoak Lodge & Retreat, 5323 W. 31st St. North

Cost: \$89.95 per person

Reservations: Call 918-697-2700 or visit tulsaworld.com/canopytour

Original Print Headline: Taking a leap of faith and SO much fun

http://www.tulsaworld.com/scene/article.aspx?subjectid=71&articleid=20120617_71_D7_CUTLIN419878

Small-town Thunder watch party becomes big event

By MOLLY BULLOCK World Staff Writer

Published: 6/20/2012 1:55 AM

Reprinted with permission from the *Tulsa World*.

PAWHUSKA - When Kellie Waddle awoke Monday morning, her Thunder pride wasn't the only thing slightly amiss after the team's Sunday night loss to the Miami Heat.

The trophy her kids brought home from the downtown Pawhuska watch party they've attended throughout the NBA finals was missing from the mantle.

Mysteriously, it was found in the bedroom of her 11-year-old son, J.T.

"It sat on the fireplace for the first night, and then I woke up the next morning and it was in his room," Kellie Waddle said just after she and J.T. arrived at the Game 4 gathering Tuesday evening. "It ventured in there in the night."

The trophy has been just one of the giveaways at Jody Martin's tailgates, which he and his close friend Les Potter host outside Martin's electronics and appliance store, Hometown TV & Appliance, at 612 Kihekah Ave., in Pawhuska. The party has created quite a stir in the area, store employee John Johnson said on Monday.

"It's just kind of grown from two guys watching it," Johnson said. "Then, the very next game, there were well over 150 people. It just exploded, literally, like that overnight. ... So it's just gotten completely out of hand. But it's a good thing."

It all started June 6, when Pawhuska local Ryan Red Corn asked Martin to leave his 92-inch television on in the front window of the store. Red Corn and his friends planned to watch the Thunder's last Western Conference finals game against the San Antonio Spurs. Later that evening, Martin saw his storefront on Facebook.

"Here's a picture of the front of my store with these people sitting around out front with lawn chairs," Martin said. "It's got between 35 and 40 comments and over 200 likes. And that's when a light bulb went off in my head that this was something big."

For each game of the NBA finals, Martin and Potter have hosted the block party. They grill hot dogs, and spectators bring lawn chairs, cakes, potato salad, baked beans and the like.

"We've always done a lot of cooking, like at our church, so it just was natural that, 'Let's cook some stuff,'" Martin said. "That's kind of the way we are here in Pawhuska. If you're going to do something, you've got to have food."

Martin and Potter advertise the event by word of mouth and on their Facebook pages.

They also have a Facebook event called P-Town Thunder Alley and will host the tailgate throughout the series. Martin guessed that 200 people watched Game 1 through the glass and 150 people showed up for Game 2. There was a smaller turnout of about 90 on Sunday for Game 3. Father's Day and other events kept the numbers down that night, he said. The crowd ranged from about 45 to 60 on Tuesday.

At the end of the first three quarters, they've held giveaways donated by local businesspeople. Among the prizes is the trophy, which was provided by a Pawhuska trophy and plaque store.

"We've been giving it away each night to a different person," Martin said. "They have to bring it back for the next night, and then somebody else gets it and takes it. And at the end of the deal, we're going to give it to one person, and they're going to get to keep that trophy."

The trophy recipient isn't exactly random. The honor has gone to Red Corn, to the person running the volume and, on Sunday night, to the Waddle family.

Kellie Waddle's children, J.T., Austin, Kadie and Morgan, have helped clean up every night after the tailgate.

"The community is just amazing," Waddle said. "It's a small town and everyone just kind of supports everyone. ... It's awesome that we can support the Oklahoma City Thunder this way."

Original Print Headline: Storefront support

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120620_11_A1_ULNSWd171797

Reader Comments 14 Total (10 shown)

myopinion (5 months ago)

I guess I'm the only one in Oklahoma, who doesn't care which of these teams win.

Thunder196 (5 months ago)

The way I look at it "may the best team win". (However, I would like to be able say "congratulations THUNDER".)

Cherokee Vote (5 months ago)

Yes, you are, MO.

JTW (5 months ago)

I am with you on this one. I have better things to do with my times than watch men bounce that little ball around.

Theshadownose (5 months ago)

Yet you have the time to bother to read a story about it then comment that you have better things to do. Ha! I think its a nice story and the people involved seem to get enjoyment out of it. Good for them.

217719 (5 months ago)

Tried to copy and send a picture of this to a friend and fan in Enid. The TW will not even let you send a pic. You have to buy it? Unbelievable!! Don't know how much longer will subscribe.

Cherokee Vote (5 months ago)

Bye-Bye!

HOGRIDER (5 months ago)

Take a pic of the pic on your computer screen.

joggingman (5 months ago)

Once again "myopinion" no cares about your opinion!

Pepper Jack (5 months ago)

Some would probably say the same thing about your opinions "joggingman".

Best known for issuing marriage licenses, Georgia Gardner retires after 18 years
By MOLLY BULLOCK World Staff Writer
Published: 6/24/2012 1:55 AM
Reprinted with permission from the *Tulsa World*.

At her licensing desk in the Tulsa County courthouse, Georgia Gardner has seen 168 couples who met on the Internet since she started keeping count.

When people from two different states come for their marriage license, Gardner likes to mess with their heads a little.

"I say, 'Where did you all meet? On the Internet?' " she said.

Couples seem surprised at the question and respond with, "Yes, we did. How did you know?"

Gardner will retire at the end of June after more than 18 years issuing licenses for beverages, pool halls, going out of business and more. Although she's best known for marriage licenses, Gardner enjoys it all.

"I have a really good job," she said. "And I love it."

On Thursday morning, her great-nephew Bobby Barnes and his fiancée, Samantha Schrimsher, both of Sand Springs, surprised Gardner when they came in for a marriage license. They'd told her they planned to get married but hadn't said when they'd be in.

"We found out she's retiring, so we had to hurry up," Schrimsher said. "We were planning on doing it later in the year, but it's as good a time as ever."

Gardner is retiring now to spend more time caring for her husband, Harold Gardner, who has muscular dystrophy. Another reason is that she turned 80, she said.

"I'm not really happy about having to retire, but I have to," she said. "I don't want everybody coming up and saying something to me because I know I'm going to start crying."

With the transition just days away, Gardner doesn't want people making a fuss.

"We're not going to have a party," she said. "I'm just going to walk out and say, 'Bye.' "

In the meantime, she'll be busy signing licenses. At the end of the process, Gardner handed Barnes and Schrimsher an official-looking envelope.

"Now, this is the envelope that you give to the minister, okay?" she told them.

She then held up a second, decorative white envelope. Gardner goes through this routine with every couple, and it's one reason she gets hugged in public when people recognize her.

"This is what I like to do," Gardner said. "This envelope, you don't give it to the minister, but you keep it at home. And when you get your license back, you put it in here. And then," she said as she danced her fingers down the length of the envelope, "you're going to keep it there forever and ever, ever and ever and ever and ever and ever."

"And you all, stay happy."

Original Print Headline: License to retire after 18 years

http://www.tulsaworld.com/news/article.aspx?subjectid=14&articleid=20120624_14_A2_CUTLIN36198

Reader Comments 9 Total

gadfly (5 months ago)

No one should be issued a marriage license -- unless one has a legal source of income.

But to enable such a reasonable, sane policy -- a society must have legal contraception and easy access to birth control.

And, the Republican "misogynistic" Party now officially opposed contraception use -- so the Republican Party is opposed to making income a condition of being issued a marriage license. Republican Partyism has officially become "irrational" - and "out-of-touch-with-reality."

Dr. Strangelove (5 months ago)

So in an odd way, you're saying free condoms = marriage regulation = higher employment?

Retired - Statehood For Mexico! (5 months ago)

gadfly, This type of message shows that you have officially become irrational and out of touch with reality. You need to get some help.

Ferris Bueller (5 months ago)

The gadfly can't help it. She was born this way.

19224 (5 months ago)

I am waiting for one of gadfly's "We need to do like the Europeans do" spews. Funny, since Europe's been teetering on the brink of financial ruin, those posts have been non-existent.

dontliveinfear (5 months ago)

You are right 19224. We should continue to spend like madmen to keep coming out of this recession.

Retired - Statehood For Mexico! (5 months ago)

The couple in the photograph say that now is "as good a time as ever" to get married.

Actually, they are a little bit late. They should have got married before they started that baby he is carrying in his arms.

News Addict (5 months ago)

At least they ARE getting married....maybe.

News Addict (5 months ago)

I never met Mrs. Gardner, but saw her signature several times a week on documents I worked with. Then I read she is 80 years old! You go, girl!!! Congratulations on your retirement!!!

Chihuahuas of all walks compete at annual Salsa Fest race
By MOLLY BULLOCK World Staff Writer
Published: 6/30/2012 2:04 AM
Reprinted with permission from the *Tulsa World*.

Miss Marley visits hospitals, does agility training and even walks to raise money for cancer.

But the cool Chihuahua turned up the heat Friday night for Elote Salsa Fest's Chihuahua race at the H.A. Chapman Centennial Green.

Organizers expected between 1,500 and 2,500 people to attend the event, which benefits Sustainable Tulsa, said Elote Cafe & Catering employee Audrey Meshek.

In addition to the race and a canine costume contest, the event includes salsa-tasting, salsa dancers and a pepper-eating contest.

The Chihuahua races have been a major attraction at the festival, Meshek said.

"They let them go, and they kind of just run free," she said. "There always is a winner, but it takes a little while to get them across that finish line."

When 3-year-old Miss Marley cruised the first heat of the race, it seemed she just might take gold.

"She always comes," said Miss Marley's person, Harry Swift. "She never took her eyes off of me once I walked down here (to the finish line). She was ready to go."

Zoey, the defending champion, won heat No. 2, and Roxy, whose mottled, wiry-looking appearance evoked grumblings from spectators questioning her lineage, won the third heat.

Amid hundreds of hollering spectators, Roxy took the final race by a paw, with Zoey a close second.

Miss Marley came in third, but don't underestimate her.

The chocolate brown Chihuahua with sandy-colored tufts for eyebrows is a certified therapy dog with a busy schedule.

"Anything I can find to do with her, we go do it," Swift said.

Miss Marley makes hospital visits to children, teenagers and adults with a group of other dogs and their owners. She seems to like the little kids best.

"I know the little kids really like her," Swift said. "We go with a bunch of golden retrievers and black labs and German shepherds.

"Whenever the lady tells them, 'You can come out and pet the dogs,' I look up and they're all coming right for her."

Original Print Headline: Tiny dogs make big impression in Salsa Fest races

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120630_11_A19_CUTLIN351172

Reader Comments 1 Total

Cherwood (5 months ago)

No wonder there were grumblings about Roxy.....she is a Miniature Schnauzer.

Recount in Rogers County sheriff's primary confirms Scott Walton the winner
By MOLLY BULLOCK World Staff Writer
Published: 7/3/2012 2:24 AM
Reprinted with permission from the *Tulsa World*.

CLAREMORE - Monday's partial recount of last week's Rogers County sheriff's primary gave challenger Cole Butler one of incumbent Scott Walton's votes, but the results didn't reverse Walton's lopsided victory.

Walton received more than 63 percent of the votes cast June 26 to Butler's nearly 37 percent.

The manual recount of 11 of the county's 36 precincts began about 10:45 a.m. and ended about 4:30 p.m. at the Rogers County Election Board. Walton, who defeated Butler for sheriff in 2008, stepped in periodically to observe. Butler sent a representative to watch. Some wondered whether Butler's agent would call off the uneventful recount once a sufficiently convincing number of votes was tallied.

"Mr. Butler asked for 11 total precincts to be counted, but his agent can call it at any point in time," Election Board Secretary Julie Dermody said about an hour into the process. Two precincts had been counted and one error discovered by that time.

But Butler had said the determination would be made only "after they've counted all that we've paid for."

Butler paid \$600 in leftover campaign contributions for the recount. It cost that much for a recount of 3,000 ballots, although the actual number counted was just below 3,000.

Although Butler said he had little doubt that the ballot machines worked properly, he requested a recount to assuage his supporters.

"This has nothing to do with Walton," he said. "Not everything that happens in Rogers County has to do with Scott Walton. This has to do with the machines. ... I did this for my supporters and for the rest of the voters in Oklahoma, just so that we make sure our votes count in November."

Walton said the recount was "about as boring a way to spend your time" as one could find and a disruption to the daily operation of the Sheriff's Office.

"It's time for us to get back to work and get out of the campaign mode and get back to doing what we're good at doing," he said.

As the votes were recounted, Butler entertained no illusions of coming out on top.

"He beat the laundry off me," Butler said. "He had a lot of support, and more people voted for him than me. But we're just making people comfortable that everything is working properly. That's all this is about."

Info Box:

Initial Count
Walton: 5,481
Butler: 3,194

Recount
Walton: 5,480
Butler: 3,195

Original Print Headline: Recount changes little

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120703_12_A9

[ULNSeb894696](#)

Reader Comments 5 Total

myopinion (4 months ago)

Isn't Butler a hero. The question still remains did the new voting machine give Walton one extra vote. Or was it human error, when recording them?

kyote (4 months ago)

Every one that was on the ballot, should call for a recount because of the so called computer glitch. It should be declared null and void and reheld.

countrymarine (4 months ago)

"This has nothing to do with Walton," he said. "Not everything that happens in Rogers County has to do with Scott Walton. This has to do with the machines. ... I did this for my supporters and for the rest of the voters in Oklahoma, just so that we make sure our votes count in November." BAHAHA... that's a load of horse manure, and you wasted \$600 dollars! I have some Tide you can borrow for the laundry he beat off you...

212424 (4 months ago)

Sheriff Walton is a man of integrity and has worked hard for Rogers County....ALL of Rogers County. He is always willing to help when asked. We are fortunate to have him. The jealousy and whatever else is the driving force behind the need to unseat him is ludicrous. It needs to stop now. Everyone needs to come together and support our law enforcement.

Molly Bullock (4 months ago)

Thank you for commenting. Regarding the errors: Two discrepancies were discovered during the manual recount, according to Dermody. The first, which decreased Walton's

final count by one vote, was a ballot on which a voter crossed out several races, presumably because he or she did not intend to vote on those races. Part of this marking strayed into Walton's box. The second discovery, which increased Butler's final count by one, was a check for Butler made outside the bounds of his box. In other words, the errors found can be attributed both to machine sensitivity and imprecise marking by voters.

Summer Cafe program offers children free meals during summer
By MOLLY BULLOCK World Staff Writer
Published: 7/10/2012 2:23 AM
Reprinted with permission from the *Tulsa World*.

With school out and the cafeteria sitting empty, Maureen Kinney remembers the kids she's met in the lunch line over the years.

"You wonder about them when they leave: 'Did I make an impact?' " she said. "Yeah, you're just a cafeteria lady, but did I reach them? Did I give them what they needed?"

Kinney, the assistant cafeteria manager and head cook at East Central Junior High, is working at Tulsa Public Schools' yearly Summer Cafe, a free meals program aiming to ensure that children from low-income households get enough to eat during the summer. Summer Cafe, which is part of the federal Summer Food Service Program, offers free breakfasts and lunches at more than 60 schools, community centers and places of worship around Tulsa.

Summer Cafe has "increased exponentially" this year and is "serving far more meals" than last year, said marketing specialist Corbin Anderson. The increase is partly due to the higher number of students in summer school, he said.

Last year, the program served 48,000 breakfasts, 106,000 lunches and 30,000 afternoon snacks. The 2012 program does not include snacks.

Kinney, who has worked for the district for more than 20 years, worked the lunch hour Friday at Ross Child Nutrition Services, where breakfast is served from 8:30 to 9 a.m. and lunch from 11:30 a.m. to noon. Dates and times of meals vary across the sites, but at least one aspect of the program remains constant: being 18 or younger is the only requirement, and youths need not show any documents to get meals.

Ross has had a lower turnout this year than last, but for Kinney, it's not about numbers.

"If we're feeding two or three every day, I'm good," she said. "Here, we're more personal. ... We get to know each one by name."

Behind the food cooler, a handmade poster advertises a backpack giveaway. Kinney and a co-worker wanted to do something special for the children who come to eat, so they used their own money to buy four backpacks. They're waiting on donations for school supplies to put in them, but they'll fill the packs even if no donations come in, she said.

Kids at Ross' Summer Cafe fill out blue raffle tickets, and winners get one extra chance if they're not present for the drawing at the summer's end.

"It's like the radio," Kinney said. "We're going to call you and say, 'You have two minutes to come get your backpack!' "

Kinney's post is also equipped with coloring books and sidewalk chalk, and on Fridays she gives away miniature beach balls. She hopes to communicate a clear message to kids who stop in.

"Not only are we feeding them, we're trying to welcome them and let them know it's not just a job," she said. "We're really glad they're here."

A little later at another Summer Cafe site, the East Central Village Community Center, a

7-year-old girl ate lunch with her brothers, ages 10 and 8. About 15 to 25 kids eat there each weekday, according to Nate Scott, a site supervisor employed by the Tulsa nonprofit group Youth At Heart. Scott said attendance climbed after area residents began spreading word of the lunches.

The 10-year-old said that when he and his siblings aren't at day care or Summer Cafe, they might eat at home or "just wait sometimes and ... eat a few snacks" until dinner. The best part about Summer Cafe is playing games at the center after lunch, the kids said. Scott said some children "wouldn't even have lunch" if they didn't come to Summer Cafe, and he hoped the site would add a breakfast service next year.

"I get here at nine o'clock," he said. "I pull up, and kids are already on the playground. And I know they haven't had any breakfast yet."

With so many families splitting up or going through tough times, Kinney knows kids need an extra dose of goodness in their lives.

"You hope you gave them something," she said. "You may not have taught them English or math, but you hope you gave them something."

Info Box:

Summer Cafe sites

The following is a list of Summer Cafe locations in Tulsa verified by the Tulsa World. For additional sites on the Tulsa Public Schools list, go online to tulsaworld.com/cafesites and call to verify dates and times.

Outside of Tulsa, check with local school districts for information.

Anyone 18 or younger may eat at a Summer Cafe site, regardless of school enrollment, citizenship or other status.

Information includes the site and address, meal times, date program ends and a contact number.

Burroughs Elementary School
 1924 N. Cincinnati Ave.
 7:30-8:30 a.m. and 11:30 a.m.-1 p.m.
 Ends July 27
 No contact number

Celia Clinton Elementary School
 1740 N. Harvard Ave.
 8:30-9:30 a.m. and noon-1 p.m.
 Ends July 20
 918-378-7552

Comanche Park Community Center
 3608 N. Quaker Ave.
 Noon-1 p.m.
 Ends Aug. 10
 918-425-0736

East Central Village Community Center
 12330 E. Archer St.
 Noon-1 p.m.
 Ends Aug. 10
 918-438-4023

Full Gospel Christian Childcare
 1609 N. Evanston Ave.
 7:30-8:30 a.m. and 11:30 a.m.-12:30 p.m.
 Ends Aug. 10
 918-834-2325

Gilcrease Elementary School
 5550 N. Cincinnati Ave.
 8-9 a.m. and 11:30 a.m.-12:30 p.m.
 Ends July 20
 918-746-9626

Holsey Chapel CME Church
 1804 E. 48th St. North
 11:30 a.m.-12:30 p.m.
 Ends Aug. 10
 918-344-4363

In the Spirit Christian Church
409 S. Pittsburg Ave.
11 a.m.-1 p.m.
Ends Aug. 10
918-408-3854

John 3:16 Mission
2027 N. Cincinnati Ave.
8:45-9:15 a.m. and noon-12:45 p.m. (M-Th)
Ends Aug. 2
918-592-1186

Livingstone Baptist Church
6021 N. Osage Drive
3-4 p.m. (M-Th)
Ends Thursday
918-378-7851

North Mabee Boys & Girls Club
3001 N. Cincinnati Ave.
9:30-10 a.m. and 12:30-1:30 p.m.
Ends Aug. 8
918-425-7534

Robyn's Nest Child Development
4903 S. Cincinnati Ave.
8:30-9:30 a.m. and 11:30 a.m.-12:30 p.m.
Ends Aug. 10
918-712-1135

Ross Child Nutrition Services
8934 E. Latimer St.
8:30-9 a.m. and 11:30 a.m.-noon
Ends Aug. 10
918-798-2247

Sandy Park Community Center
6301 W. 11th Place
Noon-1 p.m.
Ends Aug. 10
918-245-4144

Seminole Hills Recreation Center
1624 E. Virgin St.
Noon-1 p.m.
Ends Aug. 3
918-587-1259

Sister D's Playhouse and Learning Center
5039 N. Peoria Ave.
7:30-8:30 a.m. and 11:30 a.m.-12:30 p.m.
Ends Aug. 10
918-851-2766

Southern Hills United Methodist Church
6160 S. Lewis Ave.
9-9:30 a.m. and noon-12:30 p.m. (M-Th)
Ends July 26
918-743-2013

Tulsa Dream Center
200 W. 46th St. North
8:30-9:30 a.m. and 11:30 a.m.-12:30 p.m.
Ends July 27
918-430-9984

Westside YMCA
5400 S. Olympia Ave.
Noon-1 p.m.
Ends Aug. 10
918-446-1424

YWCA Tulsa
8145 E. 17th St.
11:30 a.m. to 12:30 p.m.
Ends Aug. 10
918-794-5563

Original Print Headline: Lunch is served

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120710_11_A9

[_CUTLIN91770](#)

Reader Comments 39 Total (10 shown)

blindshoe (4 months ago)

starting to teach the young where the freebies are, than we wonder why people turn out the way some do

DomoArrigato (4 months ago)

Let's penalize the children for the sins of the parents...let them starve...their parents are bums after all... Myself, I would rather see the children fed regardless of the reason for the need.

ClanJoyWalkSig (4 months ago)

If you mean like realizing how difficult life can be for so many kids and becoming the kind of adults someday who pay it forward by doing good things for their community, then maybe we should do more of this kind of thing.

IMO (4 months ago)

Maybe the lesson being taught is that there are people who care about the kids. Glad they are getting the food and a safe place to play.

228576 (4 months ago)

Too bad the kids' parents don't care as much. How much effort does it take to leave out sandwich ingredients, even if it's just peanut butter and jelly?

myopinion (4 months ago)

"Leave out sandwich ingredients"? Their parents are at home more than likely. They could be cooking their breakfast and making their lunches. That is if they spent their food stamps wisely. IMO, we are only creating another group of people on welfare. You learn

at an early age how you put food on the table. It either gets handed to you or you work for it. How are they getting theirs?

242045 (4 months ago)

The women sound like very nice and caring people but nothing is for free and the money always runs out

IMO (4 months ago)

myopinion - I agree with you, at least to a point. Our mom worked second shift, so my brother and I learned how to prepare food at a young age. It's not difficult or expensive to prepare simple meals and as 228576 pointed out, even small kids can make peanut butter & jelly sandwiches if the ingredients are in the house. Too many people with children aren't responsible enough to be parents and it's not just poor people.

Regardless of the reasons, I don't want to punish kids for their parent's shortcomings. The attention and sense of community is probably more valuable to them than the food, although some may truly be hungry.

myopinion (4 months ago)

IMO, if you want to save the children, remove them from the homes of irresponsible parents.

45708 (4 months ago)

There is no such thing as free meals, someone pays.

Sapulpa park to be named for fallen guardsman Kirk Owen
By MOLLY BULLOCK World Staff Writer
Published: 7/13/2012 2:03 AM
Reprinted with permission from the *Tulsa World*.

On her last vacation with her dad, Kylie Owen kept the camera rolling. Her family pestered her to shut it off, but then again, no one knew it was the last time they'd see Kirk Owen in person.

Kylie, 16, still has that footage she took last summer. She and her mom and sister drove down to meet Kirk Owen as he enjoyed a few days' rest from his training for Afghanistan at Camp Shelby, Miss.

"She captured him coming to the van the first time that we saw him," said Kirk Owen's wife, Tiffany Owen.

Later last summer, Staff Sgt. Kirk Owen was killed in Afghanistan when his vehicle hit a roadside bomb on Aug. 2. He was 37.

At a ceremony Saturday morning, a park in the Sapulpa neighborhood where his wife and daughters still live will be named Owen Park after the Oklahoma Army National Guard soldier. A monument in his honor will be unveiled.

Kirk Owen was a scout with Headquarters Company, 1st Battalion, with the Sand Springs-based 279th Infantry Regiment in the 45th Infantry Brigade Combat Team. He joined the Guard at 31 and served as a chaplain's assistant in New Orleans after Hurricane Katrina. He also served a yearlong deployment in the infantry in Iraq in 2007-08.

Kylie was about 8 when her dad first joined the Guard, and she had mixed feelings about it because she "didn't understand completely," she said. Nearly a year out from her father's death, she has a different perspective on his decision to join the military and the way things turned out.

"I look back and it's like, 'Well, this is what we were supposed to do,' " Kylie said. "It just feels right."

"He felt it was a calling," Tiffany Owen said. He decided to join the Guard after he learned of a shortage of National Guard chaplains from a television commercial, she said. The Owens have come to see a series of events in the months before his death as bracing them for last August.

"The whole time, I can just see us being prepared for this situation, him dying and everything," Kylie said. "It sucks to think about it like that, but ... if you look back, there have been certain things that are like, 'Oh, now that makes sense. That was getting me ready for what we were about to go through.' "

"It was just little things along the way," Tiffany Owen said. Although her husband had never previously been injured in the military, he was hurt twice as he trained for Afghanistan, she said. And just a few days after he arrived there, he was hit by a bomb. That time he sustained a minor injury to his forehead but quickly returned to active duty. A stateside chaplain called Tiffany Owen a week or so after the accident to check on her and the girls and ask about her husband. Two weeks later, she and the girls were vacationing in Branson, Mo., when a man approached and tapped on her purse, which bore the Thunderbird emblem of the 45th Infantry Division.

"He was like, 'Do you know somebody?' " she said. "He ended up being the chaplain ... that had called to check on us."

When Kirk Owen died, that same chaplain was there at the family's front door to notify them.

"It was totally a God thing, to prepare us," Tiffany Owen said. "We met the man before, and when he got the name he knew who we were ahead of time."

Kylie said the military polished her dad's best qualities.

"It was just who he was," she said. "Being a soldier, it brought out the best in him, and it framed it better. Which is why, to me, it feels like that's where we were supposed to be. I couldn't see him doing anything else."

These days, seeing pictures of her dad is all right, Kylie said. It's those videos from last summer that sting.

"Just seeing him move again" is the hardest part, she said. "You see him move, and you see how his hand moves, and you're like, 'I remember that. I wish I could see that again or feel that again.' "

Info Box:

If you go

What: Park dedication by the Freedom Park Homeowners Association

When: 11 a.m. Saturday

Where: Across from 9150 Columbia St., Sapulpa

Who's scheduled to attend: State and local officials, including the assistant adjutant general, Brig. Gen. Glen Moore, and a military color guard.

Original Print Headline: In memory of a hero

http://www.tulsaworld.com/news/article.aspx?subjectid=694&articleid=20120713_11_A

[1 CUTLIN109534](#)

Reader Comments 4 Total

C. R. Delough (4 months ago)

Thank you for your service Staff Sargent Owen, and thank you Owen family for your sacrifice. May God Bless you all.

Gold Star Dad (4 months ago)

I'll be there to honor this hero.

dontliveinfear (4 months ago)

Eventually we will have enough wars that every street and park and building and tree will be a memorial.

Thunder196 (4 months ago)

This story brings a tear and puts lump in the throat. May God bless this family. I am certainly going to try and attend.

Suspect described Good Friday shootings as a contest, witness testifies at preliminary hearing

By MOLLY BULLOCK & BILL BRAUN World Staff Writers

Published: 7/19/2012 2:24 AM

Reprinted with permission from the *Tulsa World*.

Witnesses testified Wednesday that one of the Good Friday hate-crime shooting suspects confessed to the crimes and that the other defendant described a contest in which the two men tried to shoot the most people.

Jacob Carl England, 19, and Alvin Lee Watts, 33, are each charged with three counts of first-degree murder and two counts of shooting with an intent to kill in the shooting spree that left three people dead in north Tulsa in the early hours of April 6.

They are also charged with five misdemeanor counts of malicious intimidation or harassment - hate crimes - which are not at issue at this hearing.

The two defendants are listed in court records as white, although there was testimony Wednesday that England is an American Indian.

England and Watts are accused of shooting five black people at four different locations as they drove through a largely black area of Tulsa in the early hours of April 6.

The murder counts involve the deaths of Dannaer Fields, 49, Bobby Clark, 54, and William Allen, 31.

The shooting counts relate to victims David Hall and Deon Tucker, who survived their injuries.

One witness, Timothy Hoey, testified Wednesday that England and Watts visited his trailer the day after the shootings. Hoey testified that "Jake (England) said to me that they had shot some n-----."

Hoey said Watts described a contest in which he and England were trying to shoot the most people. He testified that they both said the final victim broke a tie but later argued about why the last victim was shot.

Hoey, a convicted felon, said a warrant was out for his arrest at the time. When he learned of the shootings, he told England and Watts to leave.

"They couldn't hide at my house," he testified.

Another witness, Cindy Wilde, testified that she spoke to England on the morning of April 7. The shootings had occurred in the early hours of April 6. Wilde said she asked England if he had heard about what happened.

"I said, 'Jake, you wouldn't do something like that would you?' " Wilde testified. "And he said, 'Yes, I might have.' "

Wilde testified that she later asked England about what happened and he told her he shot several people.

"I said, 'Oh, my god! You didn't use my pistol?' And he said, 'Yes, I did. But don't worry. They'll never find it,' " Wilde testified.

Wilde, of Tulsa, is the mother of Sheran Wilde, England's former girlfriend, who committed suicide in England's presence in January.

Wilde said she decided to tell authorities and drove up to an officer who was near O'Brien Park near 61st Street North. She said she told him about her conversations with England.

She testified that she sold England a gun about two weeks before the shootings because he said he needed protection.

Wilde said England described to her how he would drive up to some of the victims in a pickup, ask for directions and then shoot them.

He also told her about watching a man fall off a porch after he was shot, she testified. "It was like a normal conversation - he was just telling a story," she said.

David Hall and Deon Tucker, who survived the shootings, testified that a truck pulled up to Tucker's house for directions. Both said the driver had a mohawk.

"That's all I could really tell. I knew he wasn't black," Tucker said of the driver.

Hall testified that it was a white truck with two white men in it.

Sherman Wilde III, Sheran Wilde's brother, testified that he went to visit England after he heard about the shootings because he thought England might be involved. Wilde said he told England that "I love him and I can't believe this" and tried to hug England, who was in a hurry to clean out his car.

Another witness, Tina Cobb, testified that she and her boyfriend were at home when they heard a gunshot and found Dannaer Fields in the grass across the street. Cobb had seen a white truck parked in the neighborhood a few minutes before the gunshot, she said. When she heard the shot, she looked out the window and saw a white truck, which she guessed was the same one she had seen earlier. She could tell that the passenger door was open, and she believed that two people were in the truck, she said.

Cobb and her boyfriend waited until the truck drove away to go into the street, she said.

They could hear three or four more gunshots going off as they tended to Fields, she said.

Cobb said she unzipped Fields' jacket, told her help was on the way and that she'd be all right, and held her hand as they waited for assistance.

The white truck came up again in testimony from Denise Phillips, who said she was standing in her yard on the night of the shootings when she heard a gunshot and saw the vehicle.

Tulsa Police Officer Andrew Mackenzie testified that Watts "was relaxed, making small talk about fishing," when he was taken to detectives.

In addition to hearing testimony from 13 witnesses at a preliminary hearing Wednesday, Tulsa County Special Judge David Youll heard legal arguments over the admissibility of a statement to police by one of the defendants.

Defense attorney Clark Brewster asserted that Tulsa Police Detective Vic Regalado, in assuring England that a recorded conversation was confidential, contradicted a prior warning that anything England said "can and will be used against you in a court of law." England's statements to police in an interrogation room, after the assurances by Regalado, should be suppressed and inadmissible as evidence, Brewster contends.

One page of a transcript of the April 8 interview, attached to a court filing on England's behalf, shows that Regalado told England that "what we say in here is between us, okay."

The transcript indicates that Regalado said he was making the same promise to England that he made previously to co-defendant Alvin Lee Watts and that "I'm not going to go and tell him everything that you tell us, okay, or anybody else."

Regalado said Wednesday that his remarks to England were being taken out of context by the defense.

Regalado testified that he also told England that everyone would see the interview.

Youll will have the opportunity to review the interview before the next court session.

Public defenders who are representing Watts maintain that his arrest, without a warrant, was illegal and that therefore any evidence and statements arising out of his arrest should be suppressed.

Youll has taken that matter under advisement.

He recessed the hearing until Aug. 14, with lawyers to submit briefs in the meantime addressing the matter of "Miranda" warnings and England's statements to police.

Check back at tulsaworld.com for more updates. Find complete coverage at tulsaworld.com/shootings.

Original Print Headline: Witness tells of contest

http://www.tulsaworld.com/news/article.aspx?subjectid=14&articleid=20120719_14_A1_CUTLIN113026

Reader Comments 34 Total (10 shown)

chiweenie (4 months ago)

Clark Brewster doesn't look too happy that the witness also selected a purple striped tie today.

DomoArrigato (4 months ago)

That's Rob Nigh, co-counsel and partner in the Law Firm with Clark Brewster wearing a similar tie. Rob is a very highly respected Criminal Defense Counsel

John Nash (4 months ago)

Rob - "Hey Clark, Rob here"/Clark - "Hey, what's up"

Rob - "Nothing much, You?"/Clark - "Not much."

Rob - "Hey, Clark?"/Clark - "Yeah?"

Rob - "Whatcha wearing to court today?"/Clark - "Was thinking black suit and purple tie." "You?"

Rob - "Yeah...sounds good."/Rob - "Hey, Clark?"

Clark - "Yeah?"/Rob - "White shirt?"

Clark - "Yeah, sounds good."/Rob - "Cool, see ya' at 9"

Clark - "Later."

Ol City Boy (4 months ago)

If I remember right, Nigh represented one of the Oklahoma City bombers and Brewster represented the Sapulpa Judge with the sex toy during court sessions. Nuff said.

Sarge776 (4 months ago)

And quite expensive as well. They don't call them the "million dollar attorney's" for nothing. Wonder who is footing this bill?

Chainsaw (4 months ago)

They are doing it for free.

HOGRIDER (4 months ago)

No respect for either.

DomoArrigato (4 months ago)

I have great ewspect for both of them...Clark Brewster and Rob High are highly skilled and well regarded attornies. If you don't like them because they are defense attornies, then I guess you feel that the accused is not suppose to have a strong defense?? Heck, let's not even have a trial, and just string 'em up????

DomoArrigato (4 months ago)

respect, not ewspect (maybe a freudian slip there)

myopinion (4 months ago)

Did anyone notice, Cindy Wilde testify. She sold a pistol to a person under the age of 21?

That transaction in itself was illegal. Even a private citizen can't sell a gun to someone who couldn't legally buy one from a gun shop. If they are aware of their age or if they know the person to be a felon. Ms. Wilde may have legal problems of her own.

New DNA evidence means freedom for man who served 16 years in prison
By MOLLY BULLOCK World Staff Writer
Published: 7/20/2012 2:08 AM
Reprinted with permission from the *Tulsa World*.

On Thursday, Sedrick Courtney put a wrongful conviction and a 16-year prison term behind him.

No more parole, no checking in, no fees.

"I can go where I want to now," said Courtney, 40, before he left the Tulsa County Courthouse.

District Attorney Tim Harris announced in a hearing Thursday morning that based on new DNA evidence, Courtney's 1996 convictions for armed robbery and first-degree burglary should be vacated.

The decision came a day after a congressional hearing on reforming forensic science and more than three years after the National Academy of Sciences found "serious deficiencies" in the country's forensic science system and named nuclear DNA analysis the only consistently reliable way to link an individual to pieces of evidence.

On Sept. 27, District Judge William Kellough will decide the terms of the dismissal.

Courtney was convicted of allegedly attacking and robbing Shemita Greer at gunpoint in her east Tulsa apartment on April 6, 1995. Two intruders wore ski masks and took tires, rims and about \$400. Greer, who sustained a traumatic brain injury, said Courtney was one of the intruders.

Results from DNA testing available at the time were inconclusive, but microscopic hair analysis allegedly revealed that one red hair from a mask was consistent with a similar hair of Courtney's.

Courtney maintained his innocence and had three alibi witnesses, but he was convicted in February 1996. He was released on parole in June 2011 after serving 16 years of his 30-year sentence. The Innocence Project, an organization that uses DNA evidence to get wrongful convictions reversed, took on his case in 2007.

After Thursday's hearing, Innocence Project Co-Director Barry Scheck corrected some observers' impressions that the outcome was ambiguous.

"It is over," Scheck said. "Mr. Harris got up in court, and said he's vacating the conviction."

In September, Kellough will decide the technical point of whether the case "constitutes clear and convincing evidence of innocence," Scheck said. Alternatively, the judge might find only that there is "reasonable probability of a different outcome" if Courtney were tried again, said Craig Cooley, Courtney's lead attorney with the Innocence Project.

"Those are two thresholds," Cooley said. "We think it's actual innocence. The state is saying no because the victim was still adamant that she identified Sedrick, which is not shocking. A lot of victims have difficulty realizing they may have made a mistake."

The decision affects Courtney's ability to file under the state compensation law, which could get him \$175,000.

"For 16 years in a maximum security prison, that doesn't make a lot of sense," Scheck said, adding that federal civil rights suits give claimants \$1 million per year. Texas law provides for \$160,000 per year, he said.

Last September, Cooley nearly closed Courtney's case because he'd been told the evidence had been destroyed.

As a last-ditch effort, Cooley went to Erik Wilson, a law student working with the project's legal clinic who had a good record for locating evidence.

Wilson tracked down the hairs that brought the case back to life. New DNA tests revealed that the red hair used against Courtney, and all the others tested previously, were not his.

Cooley and Wilson filed a motion in March to vacate the conviction, and the hairs were discussed at an April hearing. Just after, Wilson learned that Assistant District Attorney Jimmy Dunn had found the ski masks, which for some reason had been sent to the Court of Criminal Appeals.

The masks "blew open the case," Cooley said.

DNA tests of facial scrapings from the masks excluded Courtney. The team has yet to determine whether the samples can be entered into the database to search for the real perpetrators.

Courtney's nightmare is over, but he'll never get back the years he lost.

"We're blessed to be here to see him exonerated," said Hattie Courtney, a relative. "But the 17 years are lost. I'm afraid it's something that can't be replaced."

Scheck and the Innocence Project are pushing for laws that can help prevent more lost time for wrongful convictions. A bipartisan commission in the state Legislature is

considering some solutions, which will hopefully include a post-conviction DNA statute, Scheck said.

"Forty-nine other states have them," he said. "We don't ... and this is really necessary."

In Oklahoma, problems with microscopic hair comparison have played a part in three of the 11 wrongful convictions reversed because of DNA testing, according to the Innocence Project. Courtney's was the 293rd post-conviction DNA exoneration in the U.S. and the 11th in the state.

With his newfound freedom, Courtney plans to "enjoy life" and travel to other states and countries.

"I want to visit as many as I can, everywhere," he said.

Waiting until the September ruling doesn't seem too bad compared to all those years, Courtney said.

"The entire time I just knew that God knew the truth and that one day ... the truth would come out," he said.

Original Print Headline: DNA signals innocence

http://www.tulsaworld.com/news/article.aspx?subjectid=14&articleid=20120720_11_A1_CUTLIN46101

Reader Comments 36 Total (10 shown)

C.R. Delough (4 months ago)

Welcome home Mr. Courtney.

rightway (4 months ago)

I hope you are paid handsomely for your time.

Retired - Medicare For All is a better plan! (4 months ago)

Its a good thing he was not wrongfully executed for a crime he did not commit. Innocent people are convicted all the time.

Retired - Medicare For All is a better plan! (4 months ago)

His compensation for wrongful imprisonment should at least be the same amount of pay per year that the Oklahoma Governor gets: I think that is \$180,000 per year.

DomoArrigato (4 months ago)

Can you imagine spending 16 years in prison, proclaiming your innocence...and hearing finally that it was all a mistake????

Thunder196 (4 months ago)

Agree DA. How many times can a person say "Thank you God"?

HRR (4 months ago)

Oh yes...and (he's) NOT going to qualify for the W-h-o-p-p-i-n-g 175K that would be his take-home pay. That's uhhhh...175 divided by 832 weeks!

scooter2 (4 months ago)

God always knows the truth. So happy for this man. It is an awful thing to be wrongfully accused of anything. Justice has prevailed. Wishing him the best life ever. 16 years of his life gone and for nothing. How horrible.

the moon shall rise again (4 months ago)

To bad god doesn't sit on a jury.

myopinion (4 months ago)

Everyone leaves DNA wherever they go. As the testing becomes more reliable it should be used in every trial. And maybe mistakes like this won't happen.

I question the red hair found, very few blacks have red hair. In my lifetime, I've only known one black with red hair. Did Mr.Courtney have red hair? If not, how could a jury find him guilty? Sometime I feel jurors don't use the brains God gave them.

I really do hope Sedrick Courtney, will soon have a good day at the bank.

Local, State briefs
By Staff Reports
Published: 7/26/2012 2:12 AM
Reprinted with permission from the *Tulsa World*.

Man gets life sentence for child sexual abuse

A man has been sentenced to life plus 10 years in prison for sexually abusing two girls on multiple occasions in Broken Arrow and for giving them a controlled substance.

Khoa Minh Ngo, 30, pleaded no contest in June to eight counts of child sexual abuse and two drug-distribution counts. He had no agreement with prosecutors concerning his punishment.

Tulsa County District Judge Kurt Glassco sentenced him Tuesday to life for the sex crimes, to run consecutively with a 10-year term for the drug offenses.

The girls, who are related to each other, were ages 14 and 15 in May 2011, when the accusations against Ngo surfaced. The offenses occurred at a residence in Broken Arrow, police reported.

At the sentencing, Assistant District Attorney Sarah McAmis said Ngo "had to be held accountable for years of abuse" that the girls suffered.

According to court documents, Ngo admitted giving the girls pills - a muscle relaxant prescribed for him - prior to abusive episodes. McAmis said he used medication to make the girls "groggy."

According to a sentencing report, Ngo said he has "dishonored myself. I have dishonored my family."

Ngo said he was born in Vietnam, the report says.

The life term requires him to spend 38 years and three months behind bars before becoming eligible for parole.

He has spent more than 13 months in the Tulsa Jail. Glassco will review the case in a year, when Ngo can seek a sentence modification.

- Bill Braun, World Staff Writer

Man arrested after pickup crashes into bar building

A man was arrested late Tuesday on allegations that he crashed his pickup into a bar and fled, Tulsa police said.

James Robert Winslow, 24, is accused of driving off about 10:30 p.m. after hitting a wall at BlackBird's Nest Sports Bar & Grill, 4302 E. Pine St., records show.

Bar customers followed him and called the police, who caught up with him about 11:10 p.m., police said.

Winslow was arrested on complaints of leaving the scene of an accident, public intoxication and driving without a license, records show. His bail was set at \$650.

The bar had minor damage, police said.

- ZACK STOYCOFF, World Staff Writer

Robber steals narcotics from Sand Springs store

SAND SPRINGS - Police are searching for a man who robbed a pharmacy Wednesday afternoon.

The man entered the Drug Warehouse at 651 E. Charles Page Blvd. about 3:45 p.m., walked to the pharmacy and handed an employee a note implying that he had a weapon and demanding specific narcotics, police said.

No weapon was seen by employees.

Employees complied with the man's demands, and he left the store, fleeing in what might be a black Mercury sport utility vehicle, police said.

Police said most of the customers were unaware that the robbery was taking place.

The robber was described as white, 25 to 30 years old, 6 feet tall and 180 to 200 pounds. He was wearing gray coveralls, a long-sleeve shirt, camouflage gloves, a gardening-style round hat and a gray scarf that covered his face.

Anyone with information about the man is asked to call the Sand Springs Police Department at 918-275-8777.

- Jerry Wofford, World Staff Writer

Missing BA teenager might still be in area

BROKEN ARROW - Authorities are looking for a teenager who has been missing since July 10.

Paige Summer Moore, 17, left her home in Broken Arrow that day with some of her belongings, leading authorities to think she ran away, police said. She is believed to be in Tulsa County.

Moore is 5 feet 5 inches tall and 140 pounds and has a pierced nose.

Anyone with information regarding her whereabouts is asked to call the Broken Arrow Police Department at 918-259-8400.

- ZACK STOYCOFF, World Staff Writer

Same man holds up two stores within minutes

A man tried to rob a liquor store and succeeded in robbing a Dollar General store in roughly a 10-minute period Wednesday afternoon, police said.

"Everybody is OK; it's just a little unsettling," said Seana Jones, an employee at Atlas Liquor, 4304 E. 11th St.

The man handed clerk Connie Jones, Seana Jones' mother, a note demanding money and suggesting that he had a gun. Seana Jones told the man something about going to get her boss and went into another part of the store, Sgt. Brian Carlisle said. The man then "got antsy and left without getting any money," he said.

The call from Atlas Liquor came in at 3:31 p.m. At 3:39 p.m., police received a call about a robbery at the Dollar General at 1520 S. Sheridan. A store clerk reportedly told police that, in addition to producing a note, the man appeared to be carrying a weapon.

The clerk gave the man cash from the drawer. Carlisle said the loss exceeded \$100, but he declined to give further details.

Police believe that the same man is the robber in both cases, Carlisle said. They are looking for a "particularly dark complected" black man between the ages of 35 and 40 who is 6 feet to 6 feet 3 inches tall and weighs about 180 to 190 pounds, Carlisle said. He was wearing a white T-shirt, blue jeans and a white, bucket-style fishing hat with multicolor panels.

Anyone with information on the man is asked to contact Crime Stoppers at 918-596-COPS or [tulsaworld.com/crimestoppers](https://www.tulsaworld.com/crimestoppers) Tipsters can be anonymous and could receive a reward.

- Molly Bullock, World Staff Writer

Tall grass fuels blaze at north Tulsa residence

Uncut grass made it difficult for firefighters to determine what sparked a blaze that destroyed a backyard building and charred the back of a home at 1924 N. Maplewood Ave. on Wednesday evening.

The fire, which was complicated by wind and high temperatures, also burned an electrical pole in the yard and spread to a tree across the street. No one was injured.

Investigator David Beals said that although there was a possibility of arson, tall grass in the backyard made it difficult to tell. The grass acted as an accelerant in the same way gasoline could have, he said.

The fire illustrates the need for residents to abide by city codes for yard maintenance, particularly during such dry weather, Beals said.

The house's electricity had been turned off, and the occupant had been staying elsewhere for several days, Capt. Bryan Lloyd said. She reportedly found the fire when she returned to the home to retrieve her belongings, he said.

Witnesses told firefighters they had seen some "suspicious characters" leaving the scene, Lloyd said.

Acting Capt. Jeff Smith said the backyard was "totally engulfed in flames" when crews arrived about 6:30 p.m. It took about eight crews 30 or 45 minutes to get the fire under control, he said, but firefighters and investigators were working at the scene until about 9 p.m.

Smith said the crews were proactive with keeping themselves hydrated and that no firefighters were injured. He estimated that the fire caused about \$45,000 worth of damage.

- Molly Bullock, World Staff Writer

'More Cops, More Stops' means traffic crackdown

Law enforcement agencies will step up enforcement of traffic violations starting this weekend, authorities announced.

The statewide "More Cops, More Stops" campaign, which runs Friday through Aug. 5, focuses on increasing patrols and cracking down on drunken driving, seat-belt violations and other traffic offenses.

Of nearly 500 Oklahoma traffic deaths in 2010, 60 percent of victims were not wearing seat belts, 33 percent were in a wreck caused by a drunken driver and 28 percent were in a wreck caused by speeding, according to the Tulsa Police Department.

- ZACK STOYCOFF, World Staff Writer

Adair Alzheimer's patient is found dead in Texas

An 85-year-old Adair man with Alzheimer's disease was found dead in his vehicle in Texas a day after a Silver Alert was issued for him.

Ralph Smith was found about 7:30 a.m. Wednesday in his 1998 Mercury Grand Marquis in a ravine near Sherman, Texas, according to Mayes County Undersheriff Albert McKee.

Smith had left his home in Adair about 1:45 p.m. Tuesday and was probably looking for his wife, who had been taken to a Tulsa hospital after having blood pressure problems at a grocery store in Pryor, family said.

A family member said Smith was not supposed to drive and was on Alzheimer's medication.

It was not immediately clear how he died, but no foul play is suspected, McKee said.

- ZACK STOYCOFF, World Staff Writer

Inmate imprisoned in \$31 pot case is transferred

Patricia Spottedcrow has been transferred from the Eddie Warrior Correctional Center in Taft to the Hillside Community Corrections Center in Oklahoma City as part of her transition to early release.

Spottedcrow, 27, was handed a 12-year sentence after pleading guilty to selling \$31 worth of marijuana to a police informant. It was a first-time offense, but because children were in Spottedcrow's home when she was arrested, she was also convicted of drug possession in the presence of a minor.

Last year, a Kingfisher County judge reduced Spottedcrow's sentence by four years. The Oklahoma Pardon and Parole Board agreed to review Spottedcrow's case in April and voted 5-0 to recommend early release.

Gov. Mary Fallin approved the early release last week.

Spottedcrow was transferred on Monday and will serve about 120 days before being released.

After Spottedcrow's story was published in the Tulsa World's 2011 series "Women in Prison," a groundswell of support for her emerged. Some cited her case as an example of sentencing disparities in Oklahoma's judicial system, raised questions of racial bias and wondered about the long-term effects on her young children.

- Ginnie Graham, World Staff Writer

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120726_11_A16_CUTLIN643592

Occupy Tulsa defendants sentenced
By MOLLY BULLOCK World Staff Writer
Published: 7/27/2012 1:42 AM
Reprinted with permission from the *Tulsa World*.

An Occupy Tulsa defendant who was on trial Thursday was found guilty of violating park curfew on the second night of last fall's protests.

Joe W. Briggs was fined \$300 and must pay \$139 in court costs.

John Harlien, another Occupy Tulsa defendant who was on trial this week, was fined \$600 on Wednesday and ordered to spend 30 days in the Tulsa Jail for violating park curfew and resisting an officer on the first night of the protests. Harlien also must pay court costs.

On Tuesday, Lindsey Scotney was fined \$250 for violating park curfew on the second night of the protests. Scotney also must pay \$139 in court costs.

"The city's happy with the decisions the juries have made in these cases," Chief Prosecutor Robert Garner said. "We think justice was done and achieved."

Thirty-four people involved in the Occupy Tulsa protests were charged with violating park curfew, which is punishable by a maximum of 90 days in jail and a \$500 fine plus court costs.

Five also were charged with resisting an officer, which is punishable by a \$200 fine plus court costs.

Fifteen defendants - some of whom had more than one case because of multiple arrests - had entered pleas as of Wednesday.

Some pleaded no contest and were fined \$200 including court costs.

Two of the 15 also were sentenced to 90 days of probation each for resisting an officer. After the 90 days, they can pay \$100 to have the crime expunged from their records. Three defendants in four cases failed to appear, and bench warrants were issued for their arrests.

Sixteen defendants opted for jury trials.

Once people see how the trials are going, more defendants may choose plea agreements, Garner said.

World Staff Writer Zack Stoycoff contributed to this story.

http://www.tulsaworld.com/news/article.aspx?subjectid=14&articleid=20120727_11_A5_AnOccu796435

Reader Comments 174 Total (10 shown)

QLC over (4 months ago)

Sure glad they got these people off the street. Thank god the number one priority of the police is to monitor a public park full of peaceful protestors. No doubt resisting an officer stems from failure to jump to your feet upon command. TPD is completely upside down.

293915 (4 months ago)

In a public park after hours, and they break out the helicopter and riot gear? There was no threat to the public's safety that warranted this, so the reason had to be simply a demonstration of power and ego, and that they are willing to trample civil rights at the drop of a hat. One more reason to replace the leadership so we can attract a better caliber of officers.

DomoArrigato (4 months ago)

Thank goodness that the OWS group in Tulsa didn't try to sell fireworks from that park..."Duhwey" would have had the Tulsa Police Department releasing the dogs on them...

Skeptiker (4 months ago)

QLC. You are my new hero.

MollysYes (4 months ago)

Apparently they weren't that peaceful if they got fines and jail time. You break the law, you pay the price, period.

MollysYes (4 months ago)

There are laws in place for a reason.

1)After all of the gang activity in Tulsa, these people were putting themselves at risk being in that park.

2)Look at the despicable behavior of the OWS movements around the country, the police had every right and reason to come prepared for trouble.

3)They were breaking the law by refusing to stand up to be arrested- if they got pepper sprayed, too bad. When you are placed under arrest, if you don't listen to law enforcement, they have the right to use pepper spray.

It is funny that you guys complain when the cops are 'mean' to a girl who intentionally rams her car into a gate with a 5 year old in the car, and throw a major FIT when they pepper spray and bring riot gear to a 'peaceful protest'.... They (the cops) get the same response from you people whether they are within the rights of the law or not. I'm

shocked that TPD hasn't just started elbowing EVERYONE in the face, since they are going to get the same outcry from the public either way...

I have even more respect for officers now. It takes more character strength than I have to do what they do...

TU UP (4 months ago)

IF TPD wasn't so busy busting up people exercising the first amendment, they could catch people shooting folks at best buy. But hey, priorities right? Who cares about murders when people have a message that might stick?

MollysYes (4 months ago)

If those people wanted to peacefully practice their rights, and OBEY THE LAWS we wouldn't be having this conversation now would we?

MollysYes (4 months ago)

A message that might stick? HA!

The reason OWS fell apart is because it HAD no solid beliefs! OWS was the laughingstock of the entire nation! Nobody could agree on anything except they wanted the rich man's money, and they didn't want to have to work for anything. Wow, some message that is so threatening...

MollysYes (4 months ago)

You all want MORE government, more laws, but when people break the laws, you think that's okay. So what's the point of establishing more laws if people shouldn't be prosecuted for breaking them?... Can't have it both ways- more laws and you have to

follow them, or less laws and it's okay to break them every now and then... Which one shall it be? I'm getting some rest.

Skiatook Police Department's fees exceeded amount allowed under open records law
By MOLLY BULLOCK World Staff Writer
Published: 7/30/2012 2:21 AM
Reprinted with permission from the *Tulsa World*.

Editor's Note: This story is part of a project by the Tulsa World's summer interns focusing on compliance with the Oklahoma Open Records Act.

SKIATOOK - The Skiatook Police Department has been charging far more than state law allows per page to fulfill public records requests and, in some cases, levying a search fee specifically banned by law, a Tulsa World investigation has found.

Last week, Skiatook city attorney Joel Barnaby said the illegal charges would stop.

Barnaby said he advised Police Chief John Lawrence to abide by a 2007 city resolution that, according to Barnaby, aligns fees with the state Open Records Act.

"So basically they concede that they've been overcharging the public for years," said Joey Senat, an associate professor of journalism specializing in media law at the OSU School of Media and Strategic Communications.

"Are they going to repay that money to the people who paid too much? ... Are they going to arrest themselves? Is OSBI going to come in and investigate? Because it's a crime to violate the Open Records Act."

In a phone conversation with the World, Skiatook Police Department records clerk Mary Holycross said records cost \$4 for the first five pages and 25 cents for each extra page.

The department's records request form, however, cites costs of \$4 for "the initial report" and 25 cents for "each supplemental page."

A sign in the waiting room indicated that copies cost \$4 for the first page and 25 cents for each additional page.

"That's been there since before I came," she said. "I just never noticed it before. But it's \$4 for the first five pages, and a quarter for each page after."

The state Open Records Act allows copying fees of no more than 25 cents per page, except in county offices that have set higher fees under state law.

In practice, however, most requests the department had received were for four or five pages of records, Holycross said. She said she couldn't recall receiving any requests for just one page.

In addition to charging copying fees that do not comply with the law, the police department's records form also states the department charges a search fee, which is not allowed by law in most cases.

The form states that requests requiring searches of more than 15 minutes cost \$25 per hour with a \$25 deposit.

Basically, the \$25 charge is for a trip to the basement.

Holycross said the fee is assessed "if we have to go downstairs and dig through the archives. We keep one year up here, and then the rest go downstairs."

State law says public bodies may not charge search fees unless the requests are "solely for a commercial purpose" or are so large that they disrupt the body's essential functions.

"In no case shall a search fee be charged when the release of records is in the public interest, including, but not limited to, release to the news media, scholars, authors and taxpayers seeking to determine whether those entrusted with the affairs of the

government are honestly, faithfully, and competently performing their duties as public servants," the law states.

Receipts examined by the Tulsa World did not explicitly note the number of pages for each records request.

During the first six months of the year, the department brought in about \$462 from records requests. Of these 90 receipts, 64 were for \$4. Most of the remaining receipts were for less than \$10.

Records indicate the department had charged the \$25 fee twice during that period.

Holycross didn't know who set the fee schedule. "It's just always been that way," she said.

After advising Lawrence to change the department's fee schedule, Barnaby said the old system had been in place "for years" but that the chief wanted to do "whatever is in accordance with the Open Records Act."

"According to the chief ... they had been doing (that) for some time before he got there," Barnaby said. "So I don't know how that started, to be honest with you."

Cities and records clerks are all responsible for knowing the law, Senat said. For the police department "to simply say, 'Oops, we made a mistake,' is not good enough," he said.

Although Barnaby said the town's fee schedule abides by the Open Records Act, it potentially includes more illegal charges.

Part D of the schedule permits a charge of \$35 per hour, not including search time, for "computer generated reports." Like the police department's fee schedule, this portion of the city resolution contradicts the Open Records Act.

In its definition of what a record is, the Open Records Act includes "data files created by or used with computer software, computer tape, disk, record." It does not set up separate fees for electronic records.

The law also states that "a public body may charge a fee only for recovery of the reasonable, direct costs of record copying, or mechanical reproduction."

Barnaby said that "computer generated reports" means "magnetic tape and contents for computer reports."

"Like back in the days when they kept computer files on magnetic tape wheels," he said.

"There are several places that still charge \$35 for computer tape reels," he said. "I think that's what that's referring to."

Skiatook's fee schedule is based on one released by the state and adopted by a number of cities years ago, Barnaby said. He guessed that language was included when the resolution was passed in 2007 "because that form still said that."

"That's kind of outdated," he said. "That's something that could be looked at."

Barnaby said as a contract attorney he wasn't there to witness what was happening, though he's "pretty sure Skiatook's never charged a computer fee of \$35."

However, Shirley Lett, Skiatook's clerk and treasurer, said "computer generated report" means "something that our system would have in it already," like payroll. Although the

vast majority of records requests were for copies rather than computer-generated reports, Skiatook does charge for the time it takes to retrieve and print the latter, Lett said.

"If it's a computer-generated report, that (rule) is what we have to go by," she said.

"(Barnaby's) saying that's something old, like a magnetic tape deal, but I don't think so because we just passed it in 2007. So I don't know. He's saying something different."

The city attorney and town clerk also disagree on another part of the city's fee schedule.

In line with the Open Records Act, the town resolution permits a search fee of \$4 per quarter-hour for public records in only two instances, one being when the request causes "excessive disruption of essential Town functions."

"Excessive would be if I show up and I want 500 different documents," Barnaby said, noting that it's up to the public agency to make this determination. "If somebody comes in with one or two documents, a normal-type request, they don't charge any search fee."

But to Lett, excessive disruption is "just if it's disrupting your day and you have to take time out of whatever you're working on to get these records."

Over the phone, Lett read from a set of three requests for which the town had charged a search fee.

"It took an hour and 15 minutes, so she charged for the search time and then for the copies," Lett said.

Senat said Lett's view of disruption is not what the law intends.

"It's absolutely outrageous to say that any time a records person stops to provide records that that would be an excessive disruption," Senat said.

The Act requires public bodies to establish records custodians who are available to fulfill requests.

"A public body shall designate certain persons who are authorized to release records of the public body for inspection, copying, or mechanical reproduction. At least one person shall be available at all times to release records during the regular business hours of the public body," it states.

"Unfortunately, nonsense like this is far too common," Senat said. "This law is not new. These requirements aren't new. The limit of 25 cents is not new. So it should not be happening at all. ... It seems to me that the city of Skiatook owes some people a lot of money."

Info Box:

Open Records Act fees

Here are key portions of the Oklahoma Open Records Act outlining copying and other fees that public bodies may charge for records:

"Notwithstanding any state or local provision to the contrary, in no instance shall the record copying fee exceed twenty-five cents (\$0.25) per page for records having the dimensions of eight and one-half (8 1/2) by fourteen (14) inches or smaller, or a maximum of One Dollar (\$1.00) per copied page for a certified copy. However, if the request is solely for commercial purpose, or would clearly cause excessive disruption of the essential functions of the public body, then the public body may charge a reasonable fee to recover the direct cost of record search and copying."

"Publication in a newspaper or broadcast by news media for news purposes shall not constitute a resale or use of a record for trade or commercial purpose and charges for providing copies of electronic data to the news media for a news purpose shall not exceed the direct cost of making the copy."

"Any public body establishing fees under this act shall post a written schedule of the fees at its principal office and with the county clerk."

"In no case shall a search fee be charged when the release of records is in the public interest, including, but not limited to, release to the news media, scholars, authors and taxpayers seeking to determine whether those entrusted with the affairs of the government are honestly, faithfully, and competently performing their duties as public servants."

"The fees shall not be used for the purpose of discouraging requests for information or as obstacles to disclosure of requested information."

Source: Oklahoma Open Records Act, Title 51, Section 24A.5

Original Print Headline: Skiatook PD open records fees topped law's ceiling

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120730_11_A1_CUTLIN341959

Reader Comments 19 Total (10 shown)

myopinion (4 months ago)

When you read the Open Records Act fees, it does give government a lot of wiggle room. Lets be honest government whether it's city, county or state doesn't like to provide records to anyone. When they are required to the mind set is to make those requesting the records pay dearly.

TU UP (4 months ago)

It pretty clearly states (0.25 cents per page). Not much wiggle room there.

myopinion (4 months ago)

The first bullet point, is where you find the wiggle room.

201302 (4 months ago)

That's why you have the custodian upload them to the world wide web.

TU UP (3 months ago)

The wiggle room comes in people deciding to blatantly disregard the law. Their mental gymnastics are irrelevant. That's why they're paying up now. Whoever worked in that office should have known more than anyone that their fees were capped by law.

hardman (4 months ago)

They're probably taking a cue from the precedent set by what the school district paid for mops and trash cans.

jls (4 months ago)

Ignorance of the law is no excuse....that's what they tell me, on occasion.

QLC over (4 months ago)

Seems they forget we have already paid for the services, their salaries, their office, etc via our taxes. Then they want you to pay again if they have to get up from their desk. I have an idea, put the records on the internet and let us gather our own data. Then you won't even have to go to the office at all.

AdMan (4 months ago)

Holycross needs jail time.

LesGuvment (4 months ago)

Well, well. looks like the "city of character" is in the news....again.

Chick-fil-A sites in Tulsa, elsewhere see surge in customers after CEO's comments opposing gay marriage

By MOLLY BULLOCK World Staff Writer

Published: 8/2/2012 2:19 AM

Reprinted with permission from the *Tulsa World*.

About a hundred people stood in line at fast-food restaurant Chick-fil-A during lunchtime

Wednesday at Tulsa Promenade mall.

The line curved through the food court, across a walkway and down the length of several storefronts. The crowds were repeated at other Chick-fil-A restaurants in Tulsa and around the country.

Customers at the Tulsa Promenade location said they braved the hour-long wait to show support for Chick-fil-A president and CEO Dan Cathy, who voiced his opposition to same-sex marriage in early July to the Baptist Press.

Wednesday was proclaimed national "Chick-fil-A Appreciation Day" by former Arkansas Gov. Mike Huckabee, a radio and television personality and a former Republican presidential candidate. On his website, Huckabee called for people to "affirm appreciation for a company run by Christian principles" by eating at the restaurant, tweeting or posting on Facebook.

Ryan Webster, a manager at the Promenade franchise location, said the store brought in extra help for the day but did not anticipate so many people.

"Honestly, we didn't expect it," Webster said. "This is crazy It's wonderful for sales."

Webster said the numbers were about 10 times what the store sees during a regular lunch hour. The store had also received far more orders for catering on Wednesday than was normal for an entire week.

Monetarily speaking, "this made our month," Webster said. "It really did. And some of next month."

Webster said the franchise neither supports nor opposes Cathy's stance.

"Our franchise owner, Chris Wright, he didn't have anything to do with what Dan Cathy said, but we appreciate the business," Webster said. "We're thankful for the extra advertising, good or bad. We had nothing to do with it."

Elise Hopper and her husband, Andrew Hopper, who were standing in line at the Promenade location around 12:30 p.m., said the primary issue is free expression.

"He should be able to say what he believes in," Elise Hopper said. "Just like I think it's OK for gays to support what they believe in, I think that it's fine for Christians to stand up and fight for what they believe in, and they shouldn't be criticized for their beliefs."

Mary Suzanne Lopez went to the Promenade location for her first trip to Chick-fil-A to show her support for the company and to send a message, she said.

"I believe in traditional marriage, traditional family values," Lopez said. "There are more traditional-thinking people in this country than there are leftist, liberal-type people. And I wanted to show them that we're out here ... I intend to come back as often as I can."

For the most part, the Promenade store had enough food on hand to meet demand. But when Webster made a trip to the 71st Street and Garnett Road location to get French fries, he said, "you couldn't get in the door."

"It took me about an hour to get in the parking lot ... to borrow some fries," Webster said.

Webster said at least 60 cars were backed up on Garnett Road when he visited the store and that the Tulsa Hills location was packed as well.

He said he'd received many calls from people asking when the store closed, and he expected the rush to continue throughout the day.

At 6 p.m., about 10 customers waited to get inside the store at 71st Street and Garnett Road, despite temperatures around 110 degrees Fahrenheit. Vehicles lined the north side of 71st Street from the chain's parking lot entrance to Garnett.

Five or six people stood in the grass by the parking lot holding signs of protest.

Melissa Miller said many people seemed to misunderstand the reason for the protest.

"They think we're protesting against (Cathy's) right to free speech, which we're not,"

Miller said. "We love the right to free speech. We're exercising it right now ... What we're protesting is the money that Chick-fil-A donates" to groups that attempt to prevent the legalization of same-sex marriage or try "to turn gay people straight."

"A lot of people haven't been aware about what the money they pay for chicken goes to,"

Miller said.

Cheyenne Wade, who was protesting alongside her partner, Tiffany Smith, said Chick-fil-A's financial activities were important, but she was also concerned that people were confusing Christianity with hate.

"God is not about hating others or damning people to hell," Wade said. "He's about love, and He's not going to judge me for loving someone different than you love. That's mainly why I'm here."

Chick-fil-A franchise owners pay rent to the company, which claims half of the profit for each location, according to John Stewart, general manager of the Chick-fil-A at 71st

Street and Garnett Road. Stewart said that by 6 p.m., his location had made more than twice as much as it would on a normal day.

Original Print Headline: Local restaurants reap business from CEO's comment

http://www.tulsaworld.com/news/article.aspx?subjectid=11&articleid=20120802_11_A1

[3 CUTLIN298129](#)

Reader Comments 523 Total (10 shown)

HOGRIDER (3 months ago)

I'll have my Chic-fil-A tonight.

204043 (3 months ago)

I will never eat at at this place again. This is a company that uses its financial support to support the restriction of basic human rights for others.

MollysYes (3 months ago)

Congratulations, you have that right under the Constitution. It's called freedom of speech.

Move along now, so many more important issues these days.

CarolinesSpine (3 months ago)

They aren't restricting a human right. Gay marriage is not a right. It's a choice. By making that statement about his religious views, the owner of a very large company has done nothing more than you're doing now which is stating his opinion. By making the accusations that you are, you're just willfully spreading misinformation.

Retired - Peace through superior firepower! (3 months ago)

Molly, How did you get that red X for your picture?

Retired - Peace through superior firepower! (3 months ago)

Its gone now. I guess it just didn't load.

MollysYes (3 months ago)

@Retired I was changing it- I don't know about a red x. I downloaded a picture that wouldn't upload. That's probably how you saw the red x..

WhoseLeft (3 months ago)

Guess I've had my fill.

WhoseLeft (3 months ago)

And Lance,

Speaking of chicken: How did conservatives respond to the Dixie Chicks?

myopinion (3 months ago)

Had the Dixie Chicks said what they said in the states. Not on a London stage, nothing would have happen to them.

Growing pains nothing new for pastor of new Tulsa church
By MOLLY BULLOCK World Staff Writer
Published: 8/11/2012 2:05 AM
Reprinted with permission from the *Tulsa World*.

Even after starting 44 churches around the world, Doyle Jones still gets nervous before each opening service.

"It's always scary," Jones said. "You don't know how many people are going to show up. You have no idea. I've started with a couple hundred, and I've started with four or five." For the first time in Jones' career, not a single person turned out Tuesday night for the debut service of the Spanish-speaking church he's been working on for more than a year. No one came on Wednesday, either.

"We've got to go back to the drawing boards and do a little more work," he said. "It hasn't taken off yet. I wish it had."

Jones, who is from Texas, pastored a church in Beggs during the early 1990s and earned a doctorate of ministry from Oral Roberts University in 1993. He taught at Southwestern Assemblies of God University in Waxahachie, Texas, for 14 years until 2005, when he began traveling full-time around the world.

He's helped start 44 other Assemblies of God on several continents, including at least one church in every Central American country but Guatemala, he said.

The newest church, The Great Faith Campaign at 10670 E. 31st St., is only the second church he's started in the United States.

Services will take place at 7 p.m. every day but Mondays.

Jones said that during his travels in the U.S. and around the world, he's been abducted, thrown in jail, experienced an earthquake and faced a knife-wielding gang. He's written three books, one of which has sold about 25,000 copies, he said. He also has a television program.

He helps start a new church each year, he said.

"I think what motivates me is the fact that I really do believe the message I preach," Jones said.

Jones knows Tulsa already has a number of churches, including many that are Spanish-speaking. But to him, "what is being done is just a drop in the bucket to what needs to be done," he said. "The need is always greater than the supply."

"A new church is not a bad thing," Jones said. "It can be a good thing, because our goal is not to fish in somebody else's aquarium, trying to get the people that they have. Our goal is to try to get people that are not going to church, that do not have an encounter with the Lord.

"And we pray for the sick - we see blind eyes opened, deaf ears unstopped, lame people walk - and this attracts the people."

Info Box:

The Great Faith Campaign

What: Spanish-speaking Assembly of God congregation

Where: 10670 E. 31st St.

When: 7 p.m. services every day but Mondays

Original Print Headline: Growing pains are nothing new

http://www.tulsaworld.com/news/article.aspx?subjectid=18&articleid=20120811_11_A1

[1 ULNSat620968](#)

Reader Comments 2 Total

Skeptiker (3 months ago)

Assemblies of God.. that bat-dung crazy version of Christianity on par with the equally bat-dung crazy version of Islam called Wahhabi.

And Jones: the last statement makes you look crazy. If there were even one shred of truth to it, scientists would be all over you trying to figure out how it happened.

gadfly (3 months ago)

Parasitic.

Taking money out of a community -- that should have been spent "buying actual things" rather than buying non-existent "guilt" and "redemption."

Open records response varies
By MOLLY BULLOCK & CHASE COOK World Staff Writers
Published: 8/20/2012 2:21 AM
Reprinted with permission from the *Tulsa World*.

Editor's note: This story was written by the Tulsa World's summer interns, who conducted an Open Records Act survey of 15 cities and eight counties in northeastern Oklahoma.

Three Oklahoma counties and the city of Tulsa either failed to comply with open records requests or took more than a month to provide records in an open records survey by the Tulsa World.

The World requested records from eight Oklahoma counties and up to two large and small towns and their police departments within each county. The World requested county payroll records, police radio logs and copies of emails from city managers or mayors.

Some public employees became frustrated or confused by the requests.

Okmulgee County Payroll Clerk Sally Sprouse, who also coordinates insurance and retirement for the county, initially seemed stressed over the prospect of adding another item to her to-do list.

"I don't mean to be hateful, I just think a lot of this is nobody's business really," said Sprouse. "I don't see why we have to give this information out."

Other cities dealing with smaller budgets found it difficult to handle some of the requests.

Morris Police Chief Joseph Dawson said he was having computer troubles the week the World requested records. He said budget constraints make it hard to manage such issues.

"I have to work hard to get a pair of shoe strings sometimes," he said.

Others stonewalled the requests entirely.

Washington County

A lengthy debate with Washington County's District Attorney Kevin Buchanan prevented the World from obtaining records from the county within a reasonable time frame.

Washington County Clerk Marjorie Parrish said she changed the rates for electronic records after the World challenged the records fees.

Parrish's initial fee schedule included \$25 for a CD with any number of records and the CD's mailer and postage.

Hard copies of public records cost \$1 per page, rather than the 25 cents allowed by the state Open Records Act, because state law allows special fees for county clerk records, Parrish said.

Under Parrish's new fee schedule, the office charges \$5 for a CD, mailer and postage, and 25 cents for each image on the CD.

Requests requiring an employee to compile reports cost an additional \$20 per hour - the record handler's salary recently increased - with a one-hour minimum.

However, Parrish said this charge only applies to requests made for commercial purposes.

Hard copies still cost \$1 per page.

The \$20 labor charge is permissible according to a 1996 state attorney general's opinion.

Parrish said the opinion was the only legal guideline for how to charge for records on CD and that the opinion was "very confusing."

But a 2005 state attorney general's opinion appears to make a 25-cent-per-image charge illegal.

Although counties may charge special fees for certain services, the Attorney General's Office determined that counties may not charge by the page for electronic records. Additionally, the 25-cent-per-page fee applies only to paper records, according to the Open Records Act.

The \$1-per-page fee also may be illegal under the act. The statute Parrish cited outlines required fees for a number of county records, none of which are administrative records such as payroll.

For records other than those specifically exempted by law, county clerks' per-page charges must not exceed 25 cents, said Joey Senat, an associate professor of journalism specializing in media law at the OSU School of Media and Strategic Communications. Parrish turned the request over to Buchanan after the World questioned the records fees. "What article will this information be published in conjunction with?" Buchanan wrote in an email to the World. "Who is the author of the article? What element of this information has become newsworthy? If we can be honest and acknowledge that you are simply adding to or building a new database with this information we will probably get this done sooner."

A 1999 attorney general's opinion forbids public employees from requiring a requestor to give the reason for a records request beyond determining whether the request is for commercial use.

In an email reply, the World affirmed that the request was being made in the public interest for news media purposes. The World also asked Buchanan to provide the statutory grounds for Parrish's electronic records fees. Buchanan failed to respond for more than one month.

"I can't answer that question," Buchanan said during the follow-up call. "There isn't a reason. I don't have a specific reason. Okay? Is this all tape recorded? ... I assumed that Ms. Parrish was taking over after what I believed you and I had worked out what was and was not going to be provided."

Later that day, Buchanan wrote that the World's request for payroll data was for commercial purposes and challenged the notion that the release of payroll information was in the public interest.

"It's not a commercial interest for a newspaper to request that information, and a district attorney should know better," Senat said.

"The Tulsa World (request) is not a commercially motivated request," Senat said. "Not when a newspaper asks, 'How much do government employees get paid by taxpayers?' "

Pawnee County

The Pawnee County Clerk's office took two months to comply with its payroll request.

In a follow-up call more than two weeks after the request was mailed, Pawnee County Clerk Marcelee Welch said, "We're working on it," and that the request would take "maybe a week or two" longer.

"It'll have to be, because we have to go pick everything out," Welch said. "So just as quick as I can, I'll get it to you, though."

For medical reasons, Welch was unavailable to comment on the delay.

City of Tulsa

The city of Tulsa took a month and a half to fill a request for a day's worth of emails - 43 total - sent to or from Mayor Dewey Bartlett.

Public bodies must respond to requests within a "reasonable" amount of time, according to the Open Records Act.

The request took so long because just one person handled the city's email requests, city spokeswoman Michelle Allen said.

Once pulled from the system, the records went through the city's Legal Department and were released the next day, Allen said.

"The city endeavors to balance its limited resources to meet its duty to provide open records while continuing to provide essential services to the citizens we serve," Allen wrote in an email.

Creek County

No one in the Creek County Clerk's Office knew how to pull payroll information from the system, so the World solicited help from an employee in Rogers County, which uses

the same system. Creek County took more than a month and a half to fill the request despite receiving this assistance.

Creek County Clerk Janell Diehl said the request took so long to fill for several reasons, including out-of-office personnel, a fiscal year change, demands of other time-sensitive tasks and challenges of working with the software. It was a learning experience for the office, she said.

"That's the first time we have ever gotten a request like that," she said. "It took some tweaking of the program to get exactly what you requested."

When the World obtained the records, they only included employees' names and salaries. Karen English, who dealt with payroll, said hire date and title were not included because the system that contained this information was not working properly.

Town of Skiatook

The Skiatook Police Department's apparently illegal charges and search fees for public records were reported in an earlier World story.

The Skiatook Police Department had been overcharging for records and levying illegal search fees for years until a World investigation called attention to the matter.

It was also revealed that Skiatook employees interpreted the town fee schedule, which the police department adopted after the investigation, in conflicting ways.

Aside from Washington County and the town of Skiatook, most requests incurred no charges.

In several instances, the World requested that fees be waived, and public employees complied although they were not required to do so.

Other barriers to open records

People requesting records in less-populated areas may find that budget and staffing constraints, and lack of understanding about the law, contribute to roadblocks.

Several public employees expressed surprise, irritation or confusion when records requests were made.

Morris City Clerk Kim Johnson wanted to know the reason for the request.

"What story are you all working on?" Johnson said. "I thought that you guys were like open records too, can we not know? If you're asking us for something, can we not ask you guys?"

Info Box:

Compliance by the numbers

Failure to Comply Within 3 Weeks:

Three counties

One city

Complied in About Two Weeks: Two counties

One city

One police department

Complied in a Week or Less:

Two counties

12 cities

13 police departments

Complied on same day of the Request:

Four cities

11 police departments

(Multimedia, map and graphic online)

http://www.tulsaworld.com/news/article.aspx?subjectid=720&articleid=20120820_11_A

[1 CUTLIN268235](#)

Reader Comments 13 Total (10 shown)

myopinion (3 months ago)

It looks as if people working for state, county and city governments need to have classes on the Open Records Act. Then again, maybe they've been told to stonewall all request for records. There are penalties for failure to comply with the Sunshine Law. A government employee could find themselves sitting in jail for a couple of days. Maybe that will loosen them up.

Jësus Christ (3 months ago)

Skeptiker has been screaming at me since 2:30am to comment on this article. I have decided to allow his comment:

Tulsa has a true asset in the TW and Ziva Brandstetter. The average citizen requesting controversial records either has to have an attorney or a lot of money. It shouldn't be like this. TW, Ziva: I look forward to watching the new TW Open Records page. This feature was requested not only by me, but several other TW readers and commenters. BRAVO! As a deity, I'd have to add that praying to Me for help in open records requests will not help you. Not even I can penetrate the wall of the State sometimes. If you want to get something done, please contact the TW or Ziva, not me.

221952 (3 months ago)

Interesting concept...open records. Do you know that the only US citizens not permitted to access their OWN personal birth certificates are adopted people? When a person is adopted, their original (factual) birth certificate is "sealed" (even from them) and a new "amended" (falsified) birth certificate is issued stating that their adoptive parents actually

gave birth to them. They are stripped of their identity, birth heritage, and genealogical information forever (both adoptees and their children after them). Kansas (our neighbor to the north) has NEVER sealed birth records from adoptees. Six other US states have recently passed legislation restoring the UNCONDITIONAL human right of adult adoptees access to their original birth certificates. See The American Adoption Congress website for more information about this issue, which affects millions.

myopinion (3 months ago)

It was their birth parents who stripped their identity.

Sarge776 (3 months ago)

Actually myop, I think the judge who presided over my case is the one who sealed the records. I had to get an attorney to have them opened, which I never did. I was lucky enough though, to be reunited with my siblings after 34 years of knowing I had them, but just didn't know who or where they were. Luckily, the three of us older boys all survived VietNam, and were able to tell about it later on in life.

DomoArrigato (3 months ago)

Hey, Tulsa World, do you want a real challenge...I've tried, and gave up, for two years to get a detailed Financial report from the Verdigris Valley Electric Coop. They publish a simplified financial report that lumps all general and administrative expenses into one huge number, making it impossible to analyze administrative costs.

The organization requires a quorum at its annual meeting that is unattainable, so for many years they have operated without any business being conducted at that meeting...or any real discussion.

The Board Members are appointed, and again a quorum is required to elect another person in their place, making the positions virtually a life appointment.

For an organization supposedly owned by the people, they sure work hard to hide a lot.

Jësus Christ (3 months ago)

I deny all Open Records Request submitted to me. I Am, after all, perfect and without blemish. Just like the Republican Party I created.

DomoArrigato (3 months ago)

Does "gadfly" know that you exist, and are on the TW????

Sarge776 (3 months ago)

Domo, I am sure gad knows, but know is completely jealous to the fact that our lead athiest has outdone him or so he thinks. He may realize one of these days that mocking God and his son Jesus, was probably one of the biggest mistakes of his unnatural life. But I will let him learn that on his own.

202400 (3 months ago)

Keep after the Open Records TW! It keeps the local governments on their feet. Its called "Open" for a reason. Good Job TW!!!

Chapter Five: Analysis

This textual analysis of news about Islamic fashion seeks insight into the ways news outlets portray Islamic fashion and make meaning through stories. One purpose of this study is to research how textual elements dehumanize and de-legitimate Muslim interests in coverage of Islamic fashion. A second purpose of this study is to research how Muslims and Islamic fashion are portrayed as the self or the *other*, an undesirable outsider defined as separate from a more acceptable insider, in news about Islamic fashion.

Muslim women hold a variety of diverse beliefs about whether or how their religion calls them to dress. Some women cover up completely, and others ostensibly follow no religious guidelines on attire. Islamic clothing is an object of heated scrutiny in some societies. However, this study targets news about the Islamic fashion industry rather than about issues surrounding Islamic clothing.

This study offers insight into how news outlets across the world report on Muslims and Islam by examining coverage of Islamic fashion from media based in predominantly Muslim countries and media based in non-Muslim-majority countries. Fashion, a distinct aspect of culture and society, is a means of self-expression and an outward display of values and interests. As a cultural news topic, it can be portrayed responsibly or with devices that create divisions.

Literature Review

Othering and de-legitimation. Media representations of Muslims and Arabs and *othering* and de-legitimation have been examined previously in scholarly work. Said's

(1997) well-known concept of Orientalism underlies much of this research. Orientalism is an oversimplified way of thinking about and responding to Islam that has prevailed for several centuries. In Orientalist thought, most of the world's area comprises the Oriental *other*. The rest, called the West or the Occident, is conceived of as normal and relating with the self (p. 4).

Woehlert (2006, pp. 3, 12, 5) and Creutz-Kämppi (p. 297-298) describe *othering* as the process of differentiating the *other* from the self. This includes accentuating certain traits, values and norms to craft a particular worldview and a sense of imagined collective identity. The imagined identity grows more distinctive when contrasted with that which it is not (Creutz-Kämppi, p. 298). Constructions of the self and the *other* vary across cultures (Karim, 2010, p. 161). Karim writes that *others* viewed as a threat to a culture's existence will generally be regarded with hostility and, possibly, attempts to eliminate the threat (p. 162).

Creutz-Kämppi describes *otherness* as distinctive from difference in that *othering* constitutes calculated disempowerment while descriptions of difference are merely explicatory (p. 297). Scholars have argued that, through repeated use of *othering* or racist language in media, such language becomes normalized and ingrained in societies, shaping the lenses through which issues and people are viewed (Creutz-Kämppi, p. 295; Steuter & Wills, p. 20).

Muscati highlights dehumanizing and *othering* representations of Iraqis in an essay about the political and media environment of the Gulf War. In Western media coverage of the war, "Iraqis became a scourge, a pestilence to be removed," Muscati

observes (p. 132). Muscati also notes the omission, or “dehistoricization,” of Arab and Islamic history in Gulf War coverage in favor of oversimplified and stereotypical accounts (pp. 135-136).

Creutz-Kämppi studies constructions of Muslims as the *other* through analysis of Swedish-language daily newspaper articles in Finland. She argues that a broader sense of shared European or Western identity is central to distinguishing the self from the Muslim *other* in Finland’s Swedish-language coverage of Islam (p. 299). The sample involves seven papers’ opinion journalism about Muslims and Islam during the Prophet Muhammad cartoon debate from parts of 2005 and 2006. Using qualitative and quantitative methods of discourse and rhetorical analysis and coding, Creutz-Kämppi focuses on how the material creates a polarized notion of Islam as an antithesis to the West.

Although she finds some arguments against polarization and discrimination, Creutz-Kämppi finds that the coverage pays little attention to Islam’s nuance, diversity and European history (p. 296). With this observation in particular, Creutz-Kämppi evokes the work of Muscati. She also finds a particular emphasis on religion even when other story elements were more significant. This is called religionization (pp. 296, 299). The *othering* discourses Creutz-Kämppi finds to be recurring in the text involve colonialism, violence, the clash of civilizations and secularization.

The discourse of violence Creutz-Kämppi identifies involves religionization, or causal linking of violence to the religious and cultural elements of Islam and grouping Muslims together as being a collective threat or as having natural inclinations toward

violence (p. 299). Creutz-Kämpfi finds that the colonialist discourse portrays Islam and Muslims as culturally deficient compared to the West and in need of correction. It draws upon the themes of the Enlightenment, as does the secularist discourse (p. 301). The secularist discourse expresses hostility toward Islamic religiosity while glorifying the secular freedoms and values of the West (p. 302). Finally, the clash of civilizations discourse reflects the ideas perpetuated by Samuel P. Huntington's 1993 and 1996 works suggesting a dichotomous cultural or religious battle of Islam versus the West (p. 303).

Mahony (2010) studies *othering* in a comparative content analysis of discourse and framing in Australian and Indonesian newspapers following 2002, 2004 and 2005 bombings in Indonesia. Mahony finds that the Australian coverage lacks important perspective and contextual details (p. 744). She also finds that the Australian news does not reflect the diversity of Islam in Indonesia and that it disproportionately includes extremist Muslim voices (pp. 744-745).

Mahony finds the individual Australian stories to appear journalistically sound at first glance (p. 745). However, when she examines the coverage closely as a whole, she finds that "cultural racism permeates Orientalist images of Indonesians and Muslims ... albeit largely in a covert manner" (pp. 754-755). A blanket, "Muslim terrorist" stereotype takes shape in the coverage (p. 755). In contrast, Mahony finds the Indonesian news to separate terrorism from Islam and generally exemplify responsible journalism. Distinguishing violence from religion reflects "an orientation towards peace journalism," which "can minimize negative constructions of the largely peaceful religion of Islam," Mahony writes (p. 755).

In a study about disempowerment in journalistic constructions, Steuter and Wills examine Canadian print headlines related to the War on Terror. They survey headlines about the Iraq and Afghanistan wars from 2001 to 2009 that include metaphors relating to diseases and animals. Steuter and Wills note that the metaphors feed off of human anxieties and include references to rats, spiders, insects and other widely feared creatures that scurry, spawn and swarm; to disease agents that metastasize; and to hunting and prey (pp. 13-17). They find that the Canadian media's metaphors portrayed Muslims and Islam as "an enemy-Other who is dehumanized, de-individualized and ultimately expendable" (p. 8).

Steuter and Wills emphasize that language like the above metaphors constitutes violence, and that its frequent use desensitizes people to violence (p. 20). Traversing the same line of thought as Muscati, Steuter and Wills argue that the headlines' generalizing treatment of Muslims and Arabs facilitates a "discourse of essential, hostile difference," with the potential result being rationalizing their eradication (p. 9). Highlighting the link between enemy dehumanization and genocide, Steuter and Wills liken this phenomenon to the representations of Jews by the Nazis, the Japanese by the U.S. and the Tutsis in Rwanda (pp. 18-19). This connection is similar to Karim's stance on *othering*.

Steuter and Wills find the dehumanization of Muslims and Arabs by Canadian media to be so substantial that it has become a broadly ingrained cultural frame of reference (p. 9). They argue that such denial of human identity enables the denial of other traits, like citizen identity, as in their example of the societal shift toward conceiving of Canadian Muslims as less than fully Canadian (p. 9).

Poole (2002) also studies the *othering* of Muslims in the news. She conducts a quantitative content analysis of coverage of Muslims and Islam from 1994 to 1996 by two British papers. Poole also qualitatively analyzes coverage of Muslims and Islam from 1997 by four British papers. In addition, she conducts focus groups to study how social construction of meaning from news occurs within cultures. She conducts discourse analysis with the transcripts. Poole finds that Orientalist notions pegging Muslims as a threat are continually recycled in response to changing circumstances and that a distinct enemy *other* is constructed using meanings connected with Islam (p. 16). Poole argues that the continual definition and identification of an enemy *other* increases the public's awareness of that *other* and can be used to suit hegemonic powers (p. 16).

Dabbous and Miller (2010) highlight the politicization of international news in their qualitative framing analysis of disaster coverage by three Arab newspapers. Focusing on Hurricane Katrina and the 2004 Asian Tsunami, they examine the disasters' initial two weeks of coverage by the Lebanese *Annahar*, Saudi *Arriyadh*, and Syrian *Teshreen*. They look at focus, emphasis and omission, as well as reflections of governmental politics. Dabbous and Miller seek to learn how these framing elements affect the overall portrayal of the disasters. They also conduct a content analysis, with the papers' political agendas as an independent variable, and word count and story placement as dependent variables.

Dabbous and Miller discuss two prominent frames – a political crisis frame and a natural disaster frame – in the coverage (p. 1). They find the outlets' political circumstances and access to the disaster locations, as well as the media systems in which

the papers were embedded, to be factors shaping coverage (p. 1). Pointedly, Dabbous and Miller note that the result of the bias is inequity in the disaster victims' representation, with tsunami victims subject to a natural disaster and apparently more worthy of sympathy, and Katrina victims as subject to a more politicized disaster brought on by man (p. 25). Dabbous' and Miller's de-legitimation finding is useful for the present study because it shows how bias can make some groups or interests appear less desirable.

As part of Columbia University's Muslims in New York City project, Nacos and Torres-Reyna (2007) quantitatively and qualitatively study how news outlets in New York City, the greater U.S. and across the world have covered Muslim Americans and Muslims abroad prior to 9/11 and after 9/11. They find that immediately after 9/11, written and spoken coverage of Muslims becomes generally more positive than before, shifts from largely episodic news to largely thematic news and uses more Muslims as sources (pp. 17-20). However, the researchers find that coverage from around the first anniversary of 9/11 and after reverts to some of the unfavorable pre-9/11 characteristics, including criticism and negativity directed at Arab and Muslim communities and lack of context and balance (pp. 26-28). They also find negative, stereotype-reinforcing slants in visual images of Muslim and Arab men and women (p. 51).

Additionally, Nacos and Torres-Reyna explore news about the torture controversy surrounding the detainment of the mostly Muslim and/or Arab terror suspects. They find that the counterterrorism, pro-torture stance dominates the news before the Abu Ghraib story breaks. After that point, the news media make seldom use of the word "torture"

except while citing authoritative sources, namely, U.S. officials who deny the country's involvement with torture (pp. 82-86).

Responsible reporting. Schnellinger and Khatib (2006) offer recommendations for journalists, news outlets and organizations trying to diminish bias and cross-cultural misrepresentations in their reporting. These guidelines are based on a 2005 conference that brought together Arab and American journalists. They suggest choosing adjectives with caution, becoming more informed about the roles of religions and cultures in societies, and giving stories context and detail rather than reverting to sensationalist reporting or stereotypes (pp. 16-17). Schnellinger and Khatib also recommend including diverse voices; humanizing people affected by the issues being reported; and covering culture using high-quality, diverse news and features (pp. 17-18). Other suggestions include outlining and creating policies for loaded language such as “terrorism” and collaborating in news production with reporters from other countries (pp. 19, 21, 24-25).

Theoretical foundation. The theory of the social construction of reality serves as the foundation for this study. The basic premise of this theory is that reality is constructed in a social context. It is the task of the “sociology of knowledge” to study this process, according to Berger and Luckmann (2011). The authors define “reality” as a quality that applies to whatever we acknowledge as existing regardless of whether we will it to exist. They define “knowledge” as the certainty that something is real and has specific traits (Introduction section, para. 1).

Berger and Luckmann set up the theory by first discussing the broader sociology of knowledge, a term that, according to the authors, originated in the 1920s with German

philosopher Max Scheler (Introduction section, para. 7). Notions of reality and knowledge vary across social contexts, and Berger and Luckmann argue that this must be considered as part of any evaluation of a social context (Introduction section, para. 4). This is the authors' justification for a sociology of knowledge.

Having established the need for such a science, Berger and Luckmann elaborate on how this school of research should work. Sociology of knowledge should, according to the authors, address the variation in knowledge across societies. It should also examine the ways knowledge embeds as reality in societies (Introduction section, para. 4, final para.). The approach must delve into how knowledge is “developed, transmitted and maintained in social situations . . . in such a way that a taken-for-granted ‘reality’ congeals for the man in the street” (Introduction section, para. 5). This is the process that the authors call the social construction of reality.

Berger and Luckmann note that a critical part of the social construction of reality is humans' use of signs to communicate meaning (Ch. 1.3, Language and Knowledge in Everyday Life, para. 3). Language is made up of configurations of signs. Language that transcends space and time and gives meaning beyond the immediate reality and context is called symbolic language. Symbolic language's transcendent themes are called symbols. Symbolic language can summon any reality and introduce it into one's own reality (Ch. 1.3, Language and Knowledge in Everyday Life, paras. 9, 10, 11). “Through language,” Berger and Luckmann write, “an entire world can be actualized at any moment” (Ch. 1.3, Language and Knowledge in Everyday Life, para. 9). Further, language constructs looming symbolic representations that can be summoned and imposed upon everyday life

(Ch. 1.3, Language and Knowledge in Everyday Life, para. 11). Thus, symbolic language is central to the way people conceive of reality.

By communicating an institutional order and lending validity and normativity to certain meanings, symbolism can serve a legitimating function, according to Berger and Luckmann (Ch. 2.2, Legitimation, paras. 1, 2, 5). Legitimation communicates “knowledge” and “values” by stating why something is the way it is and what is desirable or undesirable (Ch. 2.2, Legitimation, para. 5).

The theory fits with this study because of its attention to varying social contexts’ different conceptions of reality. But the critical aspect of the theory is its focus on the ways these conceptions become ingrained. Media messages are one means of knowledge transmission, and in an increasingly globalized and digitally connected world, media consumers worldwide can be affected by a range of local, regional and international news (Nacos & Torres-Reyna, p. x).

The work of Rahman and Salih (2009) helps to articulate how social contexts can shape media messages and, thus, affect what knowledge gets transmitted. When they contrast Arab media outlets’ post-9/11 coverage of the war in Iraq with coverage by Western media outlets, Rahman and Salih find dramatic differences, such as the Arab media’s discussion of colonialism and invasion versus the Western media’s talk of liberation (p. 86). They attribute the differences to the unique access Arab outlets had to areas in Iraq and to their different levels of contextual and cultural understanding (pp. 86-88). These different levels of understanding and experience evoke Berger and

Luckmann's theory by showing how the different social systems in which media outlets are embedded can shape the information that reaches the public.

Shoemaker and Vos (2009) take these concepts further. The authors argue that the significantly different social contexts of U.S.-based news outlets and outlets based in Arab countries shape news products but that this relationship is complex (p. 106). They describe these different contexts or "social systems" shaping media messages as being comprised of varying "social structures, ideologies, and cultures" (p. 106).

The theory of the social construction of reality and the perspectives of Rahman and Salih and Shoemaker and Vos justify this study's attention to media outlets across different societies. Islamic fashion, a convergence of socio-cultural and religious elements, seems likely to receive different treatment from news organizations in different social contexts.

Islamic fashion. Karim (2006) writes that Islamic clothing is among a number of "visual signifiers in the transnational media's imaginaries of 'Islamic fundamentalism'" (p. 118). The international media tend to pick up on attire associated with Islam and connect it with Islamic fundamentalism.

Coverage of cultural topics like the fashion industry has value, just as news about conflicts and tragedies is important. If Arabs or Muslims only appear in the news when disaster strikes or tension is ripe, a one-dimensional and damaging notion develops about these groups (Khouri, 2007, pp. 10-11). So, it is critical to understand how aspects of culture and society appear in the news.

Gökarıksel and Secor (2009) discuss the social and political position of Islamic fashion in Turkey and around the world. The authors write that Islamic fashion places women and their bodies in the midst of international dialogues and controversies about Islam and modernity (p. 7). They argue that the adoption, portrayal and monitoring of Islamic fashion has been a factor in geopolitical power plays, particularly involving veiling controversies in Turkey and Europe (p. 9). Gökarıksel and Secor also note Islamic fashion's inherent give-and-take in terms of Islamic ethics and capitalistic principles (p. 11). Furthermore, they argue that Islamic fashion is grounds for the creation of new conceptions of what it means to be female and Muslim (p. 13).

Jones (2010) analyzes Indonesia's Islamic fashion industry and lifestyle media by studying a monthly Indonesian Islamic fashion and lifestyle magazine called *NooR*. She notes that U.S. and European publications comparable to *NooR* "have struggled to put fashion and Islam comfortably in the same sentence, in part because of the profoundly stigmatized associations of political and racial identity with immigrant Islam in these regions" (p. 102). Intentionally or not, Jones supports the theory of the social construction of reality by attributing *NooR*'s approach to its situation in a Muslim society.

In addition, Jones finds the magazine to reflect, struggle with and play into societal debates about faith and consumption. Of substantial societal concern in Indonesia is the question of whether consumption of fashionable Islamic attire can be harmonious with true inner piety, according to Jones (p. 92). A related conundrum for the country is whether that which has been assigned an economic value can retain its virtuosity (p. 94). Jones also notes that *NooR*'s content and approach reinforce the

centrality of virtuous femininity in “Indonesian anxieties about Islam, even as those anxieties constrain editorial decisions” (p. 112).

Lewis (2010) discusses Islamic fashion coverage in English-language Muslim lifestyle media. Lewis notes the difficulty of featuring fashion in Muslim lifestyle publications because of the question of “what Muslim looks like, or what looks Muslim” (pp. 59, 84). Additional challenges in this realm involve conflicting audience expectations and positions on issues such as modesty (pp. 59, 70). Lewis notes that some Islamic lifestyle publications promote a broad definition of Islamic practices by using “fashion to announce the flexible boundaries of behavior informed by faith” (p. 86). Another strategy she highlights is the use of fashion to show that gender rules can still leave room for style (p. 86). Lewis observes that all of the predominant English-language Islamic lifestyle magazines exhibit an understanding of veiling as a woman’s personal choice (p. 84).

Although such literature exists about Islamic fashion as a social institution and Islamic lifestyle media, it appears there have been no studies of how news media cover Islamic fashion. This topic is unique and largely unexplored.

Research questions. My research questions are:

RQ1: How do news outlets in Western nations and those in predominantly Muslim countries conceptualize the self and the *other* in news about Islamic fashion?

RQ2: What textual devices do these same news outlets use to de-legitimate or legitimate people, ideologies, fashion and lifestyles in news about Islamic fashion?

Methodology

Textual analysis. Textual analysis, the method for this project, is a way to study meaning making (McKee, 2003, p. 1). To gain insight into how the media create meaning in coverage of Islamic fashion, the textual elements I consider during my analysis include selection of details, sourcing, word choice, juxtaposition of contrasting concepts, placement of facts within a story and imagery. This list is based on Muscati's discussion of textual devices in which bias might be found (pp. 138-140).

McKee describes post-structuralist textual analysis, which this study utilizes (p. 13). This means I compare the texts without suggesting that some present the absolute truth and others do not (p. 13). Although McKee's conception of post-structuralism seems to shy away from terminology such as "bias," my analysis intentionally makes use of such language (p. 17). The foundation of problematic coverage of Muslims laid out in the literature supports this choice. But I do not, as McKee warns, dismiss texts that appear to contain bias "without engaging with them" because doing so would prevent me from considering how the stories are told and the meanings made through the texts (p. 17).

Exploring the research questions. Studying conceptualizations of the self and the *other*, the goal of RQ1, involves looking for what Woehlert (2006, pp. 3, 12, 5) and Creutz-Kämppi (p. 297-298) describe as the process of differentiating the *other* from the

self. This includes coverage accentuating certain traits, values and norms to craft a particular worldview and a sense of imagined collective identity.

Studying legitimation and de-legitimation, the goal of RQ2, involves looking for dehumanizing language, as in Muscati and Steuter and Wills; and animal, disease and hunting metaphors, as in Steuter and Wills. Answering this question also involves looking for suggestions of causality between violence or other negatively charged concepts and Islam, as in Creutz-Kämpfi.

Sampling. Part of the sample originates from a LexisNexis Academic Power Search for stories from the past five years in “Major World Publications” with “Islamic” and “fashion” in the headline. This search, conducted on April 12, 2012, produced 11 non-duplicate stories. Replacing “Islamic” with “Muslim” resulted in eight additional non-duplicate stories. Replacing “Muslim” with “hijab” produced seven non-duplicates.

A wide variety of Western news outlets were among these results, so I narrowed my focus to *The Christian Science Monitor* (U.S.), *The International Herald Tribune* (U.S.), *The Guardian* (London) and *The Globe and Mail* (Canada). The results included two stories from each publication except *The Guardian*, which had four. This made ten stories from media outlets based in Western countries.

This search also produced two stories from news outlets based in predominantly Muslim countries: *The Daily Trust* (Nigeria) and *News Straits Times* (Malaysia). On April 24, 2012, I conducted a LexisNexis Academic Power Search for *Gulf News* (United Arab Emirates) stories from the past five years with “Islamic” and “fashion” in the headline. I added the two results to the sample, making four stories from media based in

Muslim-majority countries. More results did not materialize when I searched for stories from Jordan, Lebanon, Pakistan and Saudi Arabia.

Instead, I performed an Advanced News Search on *The Jakarta Post* (Indonesia) website. I searched for “Islamic fashion” in any web category; in the headlines/title; and published from Jan. 1, 2007, to April 24, 2012. Two usable stories resulted. When I changed the search terms to “Muslim” and “fashion,” five more stories resulted, bringing the total to 11.

On May 3, I searched Factiva for news with “Islamic or Muslim or hijab” and “fashion” in the same paragraph, from Jordan or Lebanon or Turkey or the U.S. The dates were Jan. 1, 2007, to May 03, 2012. I hoped to find stories from smaller news outlets to add some interest and variety, but this was a challenge.

First, I added two applicable stories of 20 non-duplicate results from the *Associated Press* and two of 16 from *The Washington Times* (U.S.), making 14 from Western media. I also added two of the three results from *Asian News International* (India), bringing the total of stories from media in predominantly Muslim countries to 13. Although India is not considered a Muslim country, it has one of the largest Muslim populations in the world.

On October 17, I noticed that several sample stories would not work because they were duplicates or not applicable. For clarity, they are not included in the description above. I replicated my search from May 3 but added Saudi Arabia, Syria, United Arab Emirates, Kuwait, Bahrain and Egypt to the other countries in the location criteria. As I had before, I used “or” between each location. I added one story each from *The*

International Herald Tribune, Plus News Pakistan and Bernama Daily Malaysian News.

This brought the sample size to 15 stories from publications based in largely Muslim countries and 15 stories from outlets in Western countries.

Stories in the sample range from about 200 words to around 1,700 words. Keeping story lengths in mind for the sample helps to avoid the introduction of new variables, such as the brevity and simplicity of a multi-story news bulletin. Keeping the type and source of content fairly consistent is also important for this reason, so each story originates within the news organization rather than from an outside news service.

Studying and reporting on the data. Sampling 30 stories allows me to closely study the texts but not exceed a reasonable workload. With this sample size, I present an educated initial impression of how Western news outlets and media from more Muslim countries cover Islamic fashion. I also make projections about the implications of my findings for broader coverage of Muslim interests in the news. However, the results are not necessarily transferrable for predicting how media outside the sample outlets write about Islamic fashion.

I safeguard credibility in my analysis using Seale's "low-inference descriptors" (1999, as cited in Silverman, 2010, p. 287). Rather than summarizing findings, I discuss the data in vivid detail, using concrete examples instead of inference-laden generalities. Additionally, I achieve dependability and confirmability by subjecting the texts to critical and thorough examination and by addressing exceptional cases and those that deviate from expectations. These methods reflect some of the steps to achieve validity outlined

by Silverman, including Mehan's "comprehensive data treatment" (1979, as cited in Silverman, pp. 280-281) and "deviant case analysis" (Silverman, p. 281).

Discussion of Results

Media on each side of the sample construct and portray the self and the *other* using a range of techniques. The same is true for the legitimation and de-legitimation of actors, ideologies, clothing styles and lifestyles. As a whole, media based in non-Muslim-majority countries more frequently use *othering* and de-legitimizing devices in coverage of Islamic fashion. This is what I expected, based on the literature.

On the whole, media from predominantly Muslim countries present a much more thorough, in-depth body of Islamic fashion coverage. Still, their work is not without problematic descriptions and devices.

Constructions of the self and *other*, and legitimation and the reverse, occur variously in subtle, bold, unfortunate, commendable and even embarrassing ways in the sample. The specific textual devices used are illuminated across eight subject areas within the stories: designers, garments and collections, consumers, Islamic standards, combating stereotypes, beliefs about Islamic fashion, culture and animal metaphors. These categories organize my answers to the research questions. The findings naturally fit into these subject areas, despite that I did not initially set out to create such categories.

Designers. Descriptions of fashion designers' work and quotes about their perspectives, goals and inspirations can serve a legitimating function in stories. The treatment of designers can offer cues to readers about boundaries of the self and the *other*. In this analysis, media from Muslim-majority countries emerge on top in coverage

of designers, who are normalized and legitimated quite consistently in the stories. Although Western media occasionally follow suit, a few stories come up short by *othering* and even de-legitimizing designers and employees in the Islamic fashion industry.

Media from predominantly Muslim countries. A *Bernama Daily Malaysian News* story gives an affirming nod to designers in a description of an Islamic Fashion Festival. A focus on artistry and diversity normalize the designers and their work. The outlet reports that “models sashayed down the catwalk in dazzling haute couture ... reflecting the experience, background and creative spirit of 10 designers from Malaysia, Indonesia, Pakistan and United Arab Emirates (UAE)” (2008, para. 4).

A *Gulf News* story even includes the perspectives of fashion students, who are “spreading a message and marking their identity” (Moussly, 2010, Catering to demand section, para. 7). Moussly portrays the students as normal people with legitimate goals. One student in the story explains the multi-faceted significance of Islamic designs: “As an Arab and Muslim woman I am affected by my culture and religion and I want to spread it to the world,” she says. “I want to show the world my message and the beauty in my heritage” (Catering to demand section, para. 7).

Another student offers her take on designing: “Fashion is about discovering with style and Islam is about being modest,” she says (Untapped market section, para. 1).

Similarly, a story from *The Jakarta Post* goes into depth about an Indonesian designer’s background as both a professional and a consumer of Islamic clothing. The

glimpse into the designer's personal outlook and professional perspective normalizes Islamic fashion and people who wear it:

“My marriage was a turning point, when I started wearing Muslim clothing.” ...

“At first, I made the clothes to suit my personal needs [Fashion house] Bilqis was born to accommodate my fashion ideas: elegant, trendy, without abandoning Islamic principles.” (Nugroho Adi, 2011, paras. 10, 12)

Media from non-Muslim-majority countries. One story from the *Associated Press* covers a designing duo in a legitimating, normalizing way. The married designers are portrayed as hip, young people with a message (Grieshaber, 2010, paras. 2, 5, 8, 10). Their clothing bears slogans such as, “Hijab. My right. My choice. My life,” and the designers have a distinctive purpose in mind, according to the story (para. 1).

“We want to give people food for thought with our clothes and signal that it's not a contradiction to be a practicing Muslim and to be modern, witty and critical at the same time,” one of the designers says (para. 24).

In contrast, a story from *The Christian Science Monitor* fails to mention a single designer by name and instead describes Islamic fashion industry employees in terms of de-legitimizing and *othering* animal metaphors. The discussion of animal metaphors includes an in-depth look at this story's use of the device. As a brief example, Jaques writes that “a cluster of tiny women from the design company engulfs [a South African model] to help her dress” (2010, para. 2).

In addition, the only people directly referenced in the story are two foreign models who say that they do not understand Islamic fashion or have never seen it before (paras. 1, 2).

As another example, an otherwise-well-done story from *The Guardian* describes one fashion designer as an “American-born Muslim,” rather than simply an American Muslim (Qureshi, 2012, para. 2). Categorizing someone as “American-born” classifies him as originally from someplace else, despite that being born in America makes one an American. This shows how a writer can, even unknowingly, embed *othering* cues in a text. A reader might not pause on “American-born,” but the message still comes through.

Garments and collections. Keeping the “fashion” in Islamic fashion also serves a legitimating function. Many media outlets from Muslim-majority countries attend to the specifics: the garments, fabrics, styles and designs. Although this phenomenon far exceeds that seen in the other half of the sample, the latter is not altogether lacking. Still, problematic descriptions turn up in stories from both sides.

Media from predominantly Muslim countries. A story from *The Jakarta Post* features an Islamic fashion designer who bases some of her designs on traditional Korean clothing. The story describes her work in detail, presenting the designs as products worth talking about:

For her tailored, multiple piece outfits, Iva used contemporary colors of light green, shocking blue, yellow. She used contrasting colors for the scarves, dresses and outer layer of the gowns which gave an upbeat effect to her designs.

Iva also used floral motifs, mostly decorating the edge of the outer layer – the cloak. (Fitri, 2002, paras. 9, 10)

This story also describes the work of a designer who studied industrial engineering (para. 11):

Using various materials like lace, hand-woven cloth, silk, cotton, velvet and chiffon silk, Nuniek experimented with Greek mythology concepts in her clothes, which were in blue, black and fluorescent colors.

Nuniek's ready to wear clothes have symmetric and asymmetric cuts for the skirts, head scarves, dresses and oversized belts. (paras. 12, 13)

Media from non-Muslim-majority countries. Although it appears less frequently in the sample stories, Western media displays some degree of attentiveness toward garments and designs. One story from *The Guardian* describes various ways to tie a headscarf and notes that the ideal style depends on the woman's activities. The "flower hijab wrap" is pretty simple, according to a style blogger in the story (Khaleeli, 2008, para. 6):

"... You tie the scarf behind your head and then bring it over again to tie at the side like a flower."

As for the question of which headscarf will be the hot trend this autumn, Jana plumps for the "Turkish" style – tied under the chin and wrapped around the neck, which she thinks "signals a return to more grown-up, sophisticated dressing and the end of the summer holidays." (paras. 6, 7)

This story could benefit from a disclaimer that Islamic fashion is much broader than just headscarves; the same can be said about a number of stories from the Western outlets. However, Khaleeli's story focuses on headscarves in particular, making this less of an issue. Also, the inclusion of detailed style information transports the story far beyond the realm of reporting on a different form of fashion that an *other* would wear. Khaleeli embraces Islamic fashion as a legitimate, normal interest for sensible people.

Problems on both sides. Sometimes, the attention aimed at Islamic garments is a double-edged sword. This is true for media from any country. For instance, a story from *The Jakarta Post* degrades Islamic fashion and builds it up again in the same breath. The story reports that, thanks to the cleverness of one featured designer, "Muslim attire no longer looks monotonous and rigid, suitable only for religious occasions" (Nugroho Adi, 2011, para. 3). Nugroho Adi writes that the designer's "artistic flair has turned previously loose, unfashionable and detail-lacking Muslim fashion into designs with feminine and classic profiles ..." (para. 3).

Nugroho Adi's purpose here is clearly to legitimate the featured designer. However, the negatively-charged description of Islamic clothing before the designer came on the scene both *others* and de-legitimizes a large swath of the industry. This raises the issue of a journalist's right to have opinions and appropriate ways to color a story with those opinions. Although writers should not be forbidden from including their own perspectives in stories, there are less damaging ways to accomplish this than the approach Nugroho Adi takes. Journalists are entitled to opinions but should weigh their biases before throwing them full-force into a story.

However, this story also includes noteworthy descriptions of the designer's work. Nugroho Adi legitimates the designer and her creations by attending to the fine details of the collections and garments:

Her clothing is characterized by silk adorned with beads, feminine outlines and unfinished material. Tuty often smartens up her designs with creases in the collar, cuffs, chest or upper arms. Mostly in kebaya (traditional long-sleeved blouse) form, her products give an impression of dynamism. (para. 4)

On the other side, a similar problem subtly downgrades a story by *The International Herald Tribune*. In addition to covering transitions in the Islamic fashion scene, the story vividly describes a piece from a designer's collection. But references to some forms of Islamic clothing de-legitimize portions of the market.

Young (2007) notes that the first Tehran Fashion Week isn't limited to "just sober cloaks like the chador," and that shows in Afghanistan exchange "the all-enveloping contours of the burqa for less restrictive looks ..." (para. 18). Also, new conceptualizations of designs are described as a move toward "more practical, individualistic versions ..." (para. 22).

Although these cues are brief and difficult to catch in this 1,755-word story, they alert the reader to a "good fashion, bad fashion" mentality. The polarizing descriptions, however subtle when dispersed across several paragraphs, feed off stereotypes about Islamic attire. Taken collectively, adjectives such as "restrictive," "sober," and "all-enveloping" contrast sharply with "more practical" and "individualistic." Young sends the message that traditional takes on Islamic fashion are an undesirable *other*.

A similar message results from a story by *The Washington Times*. The author describes an Islamic fashion shop as “filled with shapeless floor-length abayas - cloaklike overgarments - made in Kuwait or Turkey” (Duin, 2008, para. 2). This description hints that the *other* is someone from a foreign land who wears foreign clothing. Duin essentially says, “I can’t relate.” The *othering*, negatively charged message is driven home by her commentary on the shop.

“I could not find a price on any of them, and the lone cashier barely spoke English,” she writes (para. 2).

Then, discussing online Islamic fashion options, Duin describes a site that she says has “by far, the classiest wear” (para. 13). She implies here that many of the sites do not offer clothing with much class. Duin also reports that the site’s creators “ditched a lot of Arabic names for English words” (para. 13). “Ditched,” rather than “exchanged” or a similar verb, carries the connotation of something undesirable, in this case Arabic names, being thrown out. These descriptions downgrade Islamic fashion and make Arab culture into a lesser *other*.

Consumers. On the whole, media from Muslim-majority countries paint a much more personal, insightful picture of the women who wear Islamic clothing. Although Western media outlets have a share in effective coverage of consumers, oversimplifications and sweeping generalizations make some publications look like they just didn’t do their homework.

Media from predominantly Muslim countries. One *Gulf News* story reports a Lebanese fashion designer’s assertion that “women in the Arab world are looking for

individuality and uniqueness” when it comes to fashion (Badih, 2010, Market potential section, para. 11). Another *Gulf News* story includes normalizing perspectives on Islamic fashion consumers from the head of a university’s fashion department in Dubai.

The department explains that young Muslims are increasingly “wearing western clothing in a layered manner to stay modest yet keep up with fashion trends” (Moussly, 2010, Getting creative section, para. 1).

In the same story, the head of a Dubai textiles and design school says consumers desire fashion that is “cutting-edge and reflects their own artistic and cultural aspirations” (Catering to demand section, para. 6). Both quotes demystify the choice to wear Islamic fashion by making it relatable, approachable and easy to understand.

Similarly, an *Asian News International* story describes the readership of an Islamic fashion magazine as “the educated, fashion-focused woman with disposable income who still believes in wearing the veil” (2012, para. 2). The magazine is for “fashion-conscious Muslim women wearing headscarves,” according to the story (para. 1).

These precise descriptions, delivered seamlessly, combat stereotypes and legitimate Muslim women by resisting the tendency to group them into a homogenous lump. Not all Muslim women are fashion-conscious; they do not all wear headscarves; they do not all have disposable income.

On a different note, a story from *The Jakarta Post* addresses a woman’s personal choice to wear Islamic clothing and notes that for many women, Islamic clothing “is more of a personal commitment to their religion rather than just a religious ‘must’”

(Hafiningsih, 2001, Personal commitment section, para. 1). The story also explains how the hajj pilgrimage leads some women to adopt Islamic clothing (Personal commitment section, para. 3). Several women give their takes: “I feel more comfortable and confident wearing tunics and scarves,” one woman says (Personal commitment section, para. 4). Additionally, a former actress who switched to Islamic clothing says the choice doesn’t bring an end to style: “I like bright colors, I still wear them whenever I like ... It’s even easier for me now, as I clearly see the borders of the do’s and don’ts in deciding what to wear” (para. 8).

Another story by *The Jakarta Post* features an Islamic designer in Indonesia who only began wearing Islamic clothing in 2000. The designer explains her shifting state of mind and why she decided to make the switch: “To be honest, I was initially reluctant to wear Islamic fashion. I wasn’t ready mentally and there was the sense of being old and unsophisticated when wearing Islamic clothes” (Novita, 2009, para. 13).

She was inspired to begin designing Islamic clothing because of the limited designs available to her, according to the story (para. 16). She believes that “a clever woman adjusts her style to match her character and lifestyle, and can look chic and trendy without letting the beauty of the body peek through the clothes,” Novita reports (para. 2).

Cumulatively, these quotes offer a wealth of insight into Muslims who choose to cover up. The content reflects depth and complexity and shows that the choice is nuanced and multi-layered. The rich reporting and writing normalizes and legitimates consumers of Islamic fashion.

Media from non-Muslim-majority countries. Although riddled with other problems, one story by *The Christian Science Monitor* portrays the audience at an Islamic fashion show in Istanbul as just like any other: “... Cellphones are whipped out to send images to friends,” and “... women wrapped in head scarves whisper to one another other [sic] ardently about the new colors and styles that still uphold traditional Islamic modesty” (Jaques, 2010, para. 2).

This description normalizes the attendees by indicating that they are tech-savvy, fashion-conscious and social. As an added bonus, the explanation of the fashion’s intent further normalizes the industry and legitimates the concerns of its consumers.

In a well-written story about the increasing number of Islamic style websites, *The Guardian* explores ways women and girls approach Islamic fashion. A style blogger in the story gives one take: “Muslim girls are very conscious of the way they dress. When you wear a headscarf you stand out as a Muslim, so what kind of message are you also sending out if you look drab or messy” (Khaleeli, 2008, para. 3).

Khaleeli goes on to explain that older women tend to style their headscarves according to traditions, but younger women are adopting techniques from around the Muslim world in combination with Western clothing (para. 4). Again, the demystifying explanations of ways women think about Islamic fashion normalize those who cover up.

Another story by *The Guardian* takes this a step further by quoting the work of young schoolgirls who are participating in a British Muslim fashion program. In this story, the voices of people who wear Islamic clothing legitimate the choice. An excerpt from a student’s portfolio explains her view of the hijab: “... Women wear the hijab for

protection/Not for affection/We have education/And we want an occupation”” (Manzoor, 2010, para. 9).

In addition, a story from *The International Herald Tribune* makes note of diversity among consumers of Islamic fashion while educating readers about its parameters. By stating that Muslim women have individual styles just like women of any other faith, the story legitimates them. Also, outlining the basics of Islamic fashion demystifies it. Gooch (2011) reports that “while taste varies greatly among Muslim women, Islamic wear is broadly defined as long-sleeved clothing that hides a woman’s body shape, reaches the ankle and includes a head covering” (para. 6).

On the flipside, some Western coverage of consumers, although possibly well-meaning, might do more harm than good. For example, *The International Herald Tribune* features a Turkish Islamic fashion magazine in a story that treats consumers of Islamic fashion with normalizing but somewhat problematic descriptions.

The magazine’s target audience is “the pious head scarf-wearing working woman, who may covet a Louis Vuitton purse but has no use for the revealing clothing that pervades traditional fashion magazines,” Bilefsky reports (2012, para. 2). At the outlet’s offices, “young women in head scarves sit hunched over Apple computers,” according to the story (para. 4). And Istanbul is described as a place where “hip young women in head scarves, skinny jeans and bright red lipstick throng the more than 80 shopping malls in the city” (para. 7).

These descriptions normalize Islamic fashion consumers and environments where these styles thrive. The story makes women in head scarves sound like any other women.

But the descriptions borderline on caricature and take a few too many liberties. In the first description, Bilefsky takes for granted that women who wear Islamic fashion have “no use” for revealing clothing. In reality, some women wear more revealing clothing under their Islamic outerwear. Oversimplifying things in this way is de-legitimizing, as are the campy descriptions.

A story by *The Christian Science Monitor* also falls short of acknowledging diversity and nuance among Muslim women and Islamic fashion. Jaques (2010) writes that at one Islamic fashion show, “models in head scarves parade in floor-length trench coats that Islamic women wear out of doors” (para. 2).

Jaques short-changes readers by describing Islamic fashion as merely “floor-length trench coats” and head scarves. An equivalent account of a Western fashion show might be, “the women wore earrings and coats, which are commonly worn by women when they go outside.” My hypothetical case would not get past the editor of a story about Western fashion. Jaques’ is every bit as insufficient.

Adding to the problems is the assertion that “Islamic women” wear said trench coats “out of doors.” Not all Muslim women wear Islamic clothing. Many wear clothing one would find in any American shopping mall and are indistinguishable from non-Muslims. Furthermore, describing all of Islamic fashion as “floor-length trench coats” overlooks a wealth of rich and varied designs, silhouettes and styles. Finally, “out of doors” oversimplifies the circumstances in which women who cover up do so.

Islamic standards. Ideological subjects such as Islamic fashion are wide open for the media. Reporters can find voices that make certain standards seem outlandish, or

they can highlight perspectives that bring a topic down to earth. Stories on both sides of the sample normalize Islamic guidelines for covering up.

Media from predominantly Muslim countries. In a *Gulf News* story, the head of a Dubai university's fashion department says Islamic standards accommodate "loose-fitting fabrics, embroidery and colours" (Moussly, 2010, Getting creative section, para. 2). Normalizing the clothing, he names pieces that allow women to "be trendy and wear Islamic fashion" (Getting creative section, para. 1). These include "skirts, jackets, hijabs and business suits for Muslim women" (Getting creative section, para. 1). He also downplays Islamic standards: "Modesty is not that hard to achieve, you just have to redraw the proportions of the body so cuts are not hour glass but mostly A-line" he says (Getting creative section, para. 2).

Additionally, the source also says Muslims are just a segment of the potential market for Islamic fashion. The desire to cover up is common, he says: "There are conservative Christians as well as Jews all over the world and we can cater to all these people" (Catering to demand, para. 1).

Media from non-Muslim-majority countries. Similarly, a story from *The Guardian* portrays modesty as a legitimate professional and personal choice for fashion models and others in the industry. The founder of a Muslim modeling agency says in the story that models should not be pressured to abandon their principles. She says that "being modest isn't just a Muslim concept. Beautiful women who have always wanted to venture on to the catwalk but have declined because of their beliefs now have a chance" (Qureshi, 2012, para. 3).

A modeling agency director also emphasizes the mass appeal of modesty and even portrays it as a potential plus for the fashion industry. He says that “Modesty appeals to millions,” and that “photographers shouldn't have issues with models who are specific about what they will and won't do – this could be a great opportunity for very creative shoots” (para. 5).

Along the same lines, a story by *The International Herald Tribune* features an Indonesian designer who takes in stride the challenge of meeting Islamic requirements for his designs. He normalizes Islamic standards by categorizing them alongside all the other tasks in the life of a designer. He says that “designers always face certain limitations, whether they be customers’ proportions or pricing constraints, so meeting Islamic requirements are ‘just one of the challenges,’” (Gooch, 2011, para. 12).

An earlier story by *The International Herald Tribune* also normalizes Islamic standards for fashion. The editor of a women’s Islamic lifestyle magazine narrows the separation between women who choose to cover up and those who do not. Additionally, she offers an eye-opening, alternative way to think about the global fashion market:

“The potential to design for Muslim women and girls and to market to this audience is enormous,” Khan said. “Imagine the clothes you see in most contemporary and popular fashion outlets – Muslim girls and women are buying them and then creatively filling in the gaps. But they would absolutely buy the same clothes with higher necklines, longer hemlines, a more voluminous fit and so on.” (Young, 2007, para.13)

Combating stereotypes. Content about countering anti-Muslim stereotypes can have the opposite effect if improperly written. Although I find effective coverage of the topic on both sides of the sample, a misstep by a major Western media outlet feeds into an all-too-common misconception.

Media from predominantly Muslim countries. In a story by *The Jakarta Post*, a marketing director for the Indonesian government says Indonesian culture is diverse and non-discriminatory. He expresses hope that showcasing Islamic fashion can help “shed the ‘scary’ image of Muslim wear,” according to the story (Sabarini, 2010, para. 13). He says ““the clothes are peaceful, stylish; an image that is not scary. There’s no boundaries between the one who wears the clothes and other people”” (para. 14). Approaching the subject from this angle, Sabarini acknowledges misunderstandings and ignorance about Islamic fashion without playing into the problem. The alternative perspective on Islamic clothing helps to legitimate and normalize it while fighting stereotypes.

Media from non-Muslim-majority countries. A story from the *Associated Press* also helps combat stereotypes by presenting a complex, multi-layered picture of Islamic fashion. The story quotes a designer’s website, which offers what some might consider a paradox:

“In today’s society, it is not easy for a woman to wear a headscarf. Often she is exposed to discrimination and prejudice ... even though from an Islamic point of view, the headscarf is a symbol for women’s liberation from society’s constraints.” (Grieshaber, 2010, para. 12)

Grieshaber legitimates the choice to cover up by shining light on an Islamic voice usually shut out in societies where Islam is not the norm. The designers' perspective, although likely a common one among many Muslims, has little traction in the Western world's oversimplified perception of the headscarf.

Another story from the *Associated Press* also helps to counter stereotypes. At first, the story offers an oversimplified description of the abaya as "an enveloping cloak worn by Muslim women" (Chen Sampson, 2008, para. 1). Not all Muslim women wear the abaya, and many do not even wear a headscarf. "Worn by some Muslim women" would be a more accurate description. However, Chen Sampson features a U.S. fashion instructor who has traveled to Qatar and helps reconcile the issue. She says that "there's a huge spectrum of how covered or uncovered [women] are, dependent on family and tradition" (para. 8), and that "just because the women wear this doesn't mean they're oppressed" (para. 14).

The unique insight of a U.S. fashion student in the story also offers eye-opening perspective. The student reportedly finds it interesting that Muslim women "can wear 'pants and cute little tops' underneath and shed their abayas in women-only gatherings" (para. 12).

In contrast, a story by *The International Herald Tribune* seems to make an attempt at counteracting stereotypes but does so using an unfortunate quote. The founder of the Islamic Fashion Festival says he started the event "to show the world that 'Islam was not just about terrorism,'" Gooch reports (2011, para. 10). Most Muslims around the world would say that Islam is not about terrorism at all. To say the religion is "not just"

about terrorism is to say that Islam is about terrorism plus other things. The intent appears to be countering anti-Muslim stereotypes and dissociating Islam from terrorism. This goal would be better achieved by paraphrasing, not quoting, the source.

Beliefs about Islamic fashion. A broad spectrum of beliefs surround Islamic fashion. News that acknowledges this legitimates the industry as well as the diverse religion related to it. Media from both sides of the sample successfully convey this message.

Media from predominantly Muslim countries. A story from *The Jakarta Post* includes an Islamic studies professor's opinion that, although it is “really good to see so many women have chosen the right path to be true believers of Islam,” Muslim women who do not wear Islamic clothing are still Muslims (Hafiningsih, 2001, Personal commitment section, paras. 6, 7). “We can't judge people by the extremes,” he says (Personal commitment section, para. 8). In addition to reflecting depth and complexity in beliefs about Islamic fashion, Hafiningsih's choice of quotes normalizes the professor.

An *Asian News International* story also shows diversity among Muslim beliefs about the faith-based fashion industry. Some disagree with the concept of an Islamic fashion magazine because they think women should not be on display, the outlet reports. But the magazine's co-creator says this is “not our understanding of Islam ... ” (2012, para. 2).

Media from non-Muslim-majority countries. A story from *The International Herald Tribune* also reflects contrasting beliefs. A Muslim intellectual who takes issue with an Islamic fashion magazine says Islam “encourages us to act and live in modesty,

not like the world represented by” the magazine (Bilefsky, 2012, para. 14). He says Islamic fashion magazines promote excessive consumerism (para. 14).

As a foil, one of the magazine’s co-creators says good Muslims shouldn’t feel they can’t also live a good life. He says some detractors might just want to keep women down (para. 15). The magazine’s editor offers a third perspective. She says the magazine’s portrayal of “fashionable veiled women” demonstrates “the empowerment of a generation of pious women” and helps combat stereotypes about headscarves (para. 18).

The skepticism of a conservative political leader also makes it into the story. She says the magazine sends a “mixed message to pious women” (para. 22). As she sees it, “Islam is a religion that promotes modernity, . . . but when you wear a Gucci head scarf, that doesn’t make you a more modern woman” (para. 23).

A story from the *Associated Press* also reflects complexity and depth in beliefs about Islamic fashion. A featured design company reportedly receives mail “decrying its use of Islamic-themed sayings and symbols” (Grieshaber, 2010, para. 25). The mail typically comes from “devout Muslims who say the fashion label does not promote the seriousness of the faith,” (para. 25). A quote from a young Berlin imam adds a third perspective to the story: “Friends told me about it and I right away ordered a black “I Love My Prophet” hoodie” (para. 28). The inclusion of both opposing and dissenting Muslim responses to the Islamic label adds richness and depth to the coverage and acknowledges the existence of a diverse array of Muslims rather than one homogenous voice.

Culture. Explaining pertinent aspects of history, culture and religion enriches coverage and legitimates and normalizes Islamic fashion. Stories from both sides of the sample reflect depth and diversity among Islamic cultures. However, media from non-Muslim-majority countries also exhibit a few big failures to responsibly present cultural information to readers.

Media from predominantly Muslim countries. A story from *The Jakarta Post* reflects cultural diversity by explaining that Indonesian Islamic fashion differs from that in the Middle East. Although the article inaccurately reduces Middle Eastern Islamic clothing to “dark abayas, burqas, and niqabs,” it is significant that the story distinguishes the regions’ fashions (Sabarini, 2010, para. 7). Indonesian designs, according to the story, include “colorful Indonesian fabrics of batik and ikat with interesting cloth design” (para. 7).

Another story from *The Jakarta Post* provides background on the holiday “Idul Fitri,” as it is spelled in the story, and explains why high-quality attire is important during the holiday (Khaerani, 2010, para. 6). Khaerani also explains why the color green has special significance in Islam (para. 10). These details legitimate Islamic culture by reflecting depth and meaning in traditions and symbols.

Media from non-Muslim-majority countries. Some stories from Western media outlets also reflect cultural complexity. One example is *The Guardian*’s story about Princess Hijab, a secretive street artist who paints black veils on racy fashion advertisements around the Western world. Princess Hijab legitimates Muslims and other diverse populations by saying that France has problems with diversity and that Arabs are

still among the country's outsiders (Chrisafis, 2010, paras. 12, 13, 14): ““If it was only about the burqa ban, my work wouldn't have a resonance for very long. But I think the burqa ban has given a global visibility to the issue of integration in France”” (para. 13).

In contrast, a story from *The Christian Science Monitor* presents one Islamic culture as simply bizarre. Although Iran is notorious for its ultra-conservative tendencies, the story completely *others* and de-legitimizes the country. The bit about Iran is presented as one of “the world's strangest fashion bans,” so from the start it is understood that the reader should view the ban as outlandish (Zirulnick, 2011, para. 1).

“In its latest crackdown on Western, ‘un-Islamic’ fashion, the Iranian government has banned men from wearing necklaces,” the story cites *The Guardian* as reporting. “Other items on the banned list for men? ‘Glamorous’ hairstyles (sorry, Bieber fans) and shorts ...” (#5 No more neck bling for Iranian men section, para. 1).

The story goes on to report that Western “cultural invasion” is a concern for the government and that dog ownership is looked down upon and may become illegal (#5 No more neck bling for Iranian men section, para. 2). Additionally, a few bans pertaining to women's clothing are listed. But the story fails to include any voices, governmental or not, that express why Western influences might be a legitimate concern. No one is given the opportunity to explain why the bans have been put in place, however reasonably or not. Instead, a mocking tone de-legitimizes the mindset behind the bans and generally *others* and makes light of Iran.

The dog issue is presented as the nail in the coffin for Iran's legitimacy. Missing an opportunity for complexity and cross-cultural insight, the story excludes the contextual

information that dogs are generally considered extremely lowly creatures in Islam, not just in heavily-Islamic Iran.

Another shallow portrayal of culture plagues a story by *The Globe and Mail*. Although the story purports to be about Pakistani fashion prevailing despite terrorism and instability in the country, the emphasis on terrorism and the use of stark contrasts far outshine fashion.

Readers are bombarded with words and phrases such as, “a riot of colorful style and a show of women's flesh,” “scandalous,” “conservative Muslim country,” “a country of daily terrorist attacks by Islamic extremists,” and “firebrand mullahs and Taliban insurgents,” all in the first two paragraphs. These phrases charge the story in a way that frames Pakistan as a *dangerous other*. By juxtaposing these images with models that “pranced down the catwalk in couture fashion that was elegant, racy and indelibly Pakistani,” the writer furthers this effect:

With a riot of colourful style and a show of women’s flesh considered scandalous in this conservative Muslim country, models pranced down the catwalk in couture fashion that was elegant, racy and indelibly Pakistani.

In a country of daily terrorist attacks by Islamic extremists, Pakistani designers and models are challenging firebrand mullahs and Taliban insurgents by launching the country’s first-ever “fashion week” in Karachi. (Shah, 2009, paras. 1-2)

A designer’s quote adds to the problem by saying there is far more to Pakistan than “just suicide jackets and al-Qaeda” (para. 3). To him, Pakistani fashion is “sheer

defiance” (para. 3). But in this story, Pakistani fashion is actually overshadowed by terrorism. The heavy emphasis and dramatic contrasts take the focus off of fashion. There's the threat that “militants might strike,” and the week is postponed once because “extremists attacked military headquarters” (para. 5). In addition, there is “fortress-like security” because of the growing number of “terrorist attacks” (para. 5). Although these extreme conditions are certainly newsworthy, their positioning ultimately makes the story more about terror than fashion.

The story only describes fashion to the extent that it defies conservative norms and pushes back against terror threats. Descriptions of specific designs are essentially nonexistent. Shah reports that one designer put models in facial veils but bare shoulders, and another had models wear hot pants over tights (paras. 8, 9, 11). Although “Western evening dresses fused with eastern design, rich embroidery, silk tunics, feathery hats, lacy tops ...” (para. 4) and other items are seen at Karachi’s fashion week, the designs are largely described in terms of negative space: “... Daring amounts of female skin were one display. Exposed midriffs, bare shoulders, plunging backlines, even modest cleavage and legs to just above the knee, were visible” (para. 8).

Although defiance is indeed the story’s angle, it diminishes the real accomplishments of Pakistani designers by hiding them behind a cloud of security issues, for which Pakistan is better known to a Western audience. By pushing the flashpoints, *The Globe and Mail* misses an opportunity to legitimate and shine light on a little-known corner of the fashion world. A fashion story from Pakistan should be thought of as

expanding the variety of international news about the country. Instead, by focusing so heavily on terror, the story primarily reinforces the idea of Pakistan as a danger zone.

Animal metaphors. Although animal metaphors do not appear frequently in the sample, two particularly damaging deployments of the device stand out. Both come from media based in non-Muslim-majority contexts.

An *Associated Press* story reports that one Islamic fashion designer got his start during the 2006 Danish cartoon controversy, when “Muslim mobs rampaged across Europe” over depictions of the Prophet (Grieshaber, 2010, para. 3). The brief description isn’t central to the otherwise legitimating story, but it has important implications. The image of mobs rampaging across Europe evokes thoughts of wild beasts stampeding through an otherwise peaceful land. Interestingly, Grieshaber writes in the same paragraph that the designer was “fed up with the anti-Muslim stereotypes that sprang up over the protests as well as the rioters’ attempts to stifle free speech” (para. 3). In other words, the author calls attention to the problem of anti-Muslim stereotypes and plays off of them simultaneously.

Another negative animal metaphor appears in a story about an Islamic fashion show in Istanbul from *The Christian Science Monitor*. Jaques (2010) does not refer to designers by name. Instead, she portrays fashion industry employees more as little birds than professionals. They are juxtaposed with a foreign runway model to a further delegitimizing effect: “A South African model remarks that she’s never even seen a head scarf before as a cluster of tiny women from the design company engulfs her to help her dress,” Jaques writes (para. 2). This description *others* the professionals and reduces

them to a flock of small animals. In addition, the fashion story's failure to mention a single Islamic designer de-legitimizes its subject matter.

In addition, Jaques refers to the people filming the fashion show as "leering men ... lured by the foreign models, many of whom seem to be feet taller than they are" (para. 2).

Again, the emphasis on the workers' short stature seems unnecessary and de-legitimizing. The men are described here in a negative, base and animalistic way; they leer and have been lured. Although the men's nationalities are not explicit, this *othering* representation encourages generalizations about Middle Eastern men. By describing industry employees this way, *The Christian Science Monitor* misses an opportunity to present the Islamic fashion industry as a legitimate operation. The racial, belittling undertones drown out any such attempts made in the story.

Conclusion

Certainly, media from predominantly Muslim countries could consider some changes in the way they report on Islamic fashion. But compared with media based in countries where Islam is less prominent, these outlets display a much higher comfort level and self-identification with the topic. On the whole, they report much more effectively on Islamic fashion. Readers benefit from these stories more.

Media from Muslim-majority countries consistently legitimate and normalize designers. Although media from non-Muslim-majority countries do so in some cases, I find several cases of de-legitimation and *othering* of fashion industry professionals. Media from Muslim-majority also countries pay far more attention to the specifics of

garments and collections. The other half of the sample attends to these details to some degree. However, I find problematic coverage of garments on both sides of the sample. Next, media from predominantly Muslim countries present a more personal, insightful picture of consumers than the other media, which effectively cover consumers at times but also generalize and oversimplify them. Interestingly, stories on both sides of the sample normalize Islamic standards for fashion. The same is true for acknowledging a broad spectrum of beliefs about Islamic fashion. Although this is also mostly the case for reporting on combating stereotypes, one Western outlet shows poor judgment in this area. Media from non-Muslim-majority countries also falter several times in coverage of culture and present several damaging animal metaphors.

These findings make sense in light of Berger and Luckmann's theory of the social construction of reality (2011) and the findings of Rahman and Salih (2009). Media with cultural and contextual expertise related to a topic are likely to present information differently than media that lack such assets (Rahman & Salih, 2009, pp. 86-88). In line with Shoemaker and Vos (2009), these differences likely result from complex interactions of "social structures, ideologies, and cultures" with these media systems (p. 106).

Media use of symbolic language is informed by the contexts in which they are embedded and those about which they are knowledgeable. Through symbolic language such as the animal metaphors found in the sample, or the biased descriptions of older versus newer Islamic looks, a news story can impose a particular version of reality on a

reader's own reality (Berger & Luckmann, 2011, Ch. 1.3, Language and Knowledge in Everyday Life, paras. 9, 10, 11).

Indeed, as Berger and Luckmann write, "through language, an entire world can be actualized at any moment" (Ch. 1.3, Language and Knowledge in Everyday Life, para. 9). This "entire world," in this case the realm of Islamic fashion, depends on which media outlet creates it.

These results matter because of the way transmitted understanding "congeals for the man in the street" as reality (Berger & Luckmann, 2011, Introduction section, para. 5). It's not a direct injection that controls how we see the world, but symbolic language in the form of news significantly shapes our conceptions of reality. Language that delegitimizes Muslim interests has a deleterious effect on the way Muslims are viewed by news consumers. Portrayals of undesirable Muslim *others* leave negative, fearful impressions about Muslims. Bearing this in mind, journalists should consider what realities they shape, and in what ways.

This study matters to journalists for several reasons. The analysis is useful on the practical level because of the increasing visibility of Islam in the world and the often politically and emotionally charged attention directed toward the religion. This study is also useful because it highlights damaging coverage of Muslims, who comprise about one-fifth of the world's population.

In the interest of the public good, journalists should strive to fairly represent issues and people and to make informed choices about the words and devices they use to this end. This analysis includes specific examples of problematic textual devices and

phrasing that appear in news representations of Islamic fashion. Also included are examples of effective, responsible devices and phrasing. Journalists can consider where their own work falls along this spectrum and adopt a more informed approach to reporting on Muslim interests.

Limitations: Matters of interpretation. As with any research, this study involves a number of limitations. One of the most far-reaching limitations, discussed by McKee (2003, p. 7), is the vast variation in ways of perceiving and making meaning across the world. Because of this range, my own interpretations are inherently limited. At times, it is difficult to determine which of the many possible interpretations is most accurate. A number of factors play into this decision. For instance, two *Gulf News* stories on the growing global influence of Islamic fashion quote a Dubai fashion institute director, who says that “Arabian styles” are “steadily influencing European street fashion,” and that this “proves the potential of this emerging niche” (Badih, 2010, para. 3; Moussly, 2010, Catering to demand section, para. 2). The director also names several top Western designers pursuing the Muslim market. My first instinct is to consider such descriptors de-legitimizing to the Islamic fashion industry. Using the European fashion industry as a standard for judging the worth of the Islamic fashion industry seems to detract from the stand-alone legitimacy of the latter. Although this take is worth considering, it seems more appropriate to interpret these elements as legitimizing Islamic fashion by portraying it as an influential and promising industry. The European fashion industry seems to have become a fixture long before the Islamic fashion industry, so it makes sense to compare the two and to examine the newer industry’s potential to

influence the more established industry. In addition, stories about the global reach of Islamic fashion would, naturally, gauge the industry's potential in international markets. In other words, stories' context and focus are important factors to consider during a textual analysis of individual story elements, and it isn't always clear which interpretation fits the best.

Limitations: Confused meanings and missed cues. It can also be difficult to decipher the intended meaning of a writer or a source. For example, a story from *The Jakarta Post* about the diverse Islamic fashion offerings in Indonesia closes as follows: "With so many designs on offer, traditional, simple, casual, modern and formal, it will probably be unwise to wear veils or other Muslim garbs that only makes it difficult to keep up with the fashion trends" (Khaerani, 2010, para. 24). This sentence would certainly be made clearer with a thorough edit, and might actually be complicated by a language barrier. Whichever the case, without asking the writer, it is impossible to determine the intended meaning. Based on my analysis of the rest of the story, I give the writer the benefit of the doubt. I find no problematic metaphors or de-legitimizing descriptions elsewhere in the story. So, I assume the odd sentence is a warning to avoid outdated styles and an encouragement to keep up with trends. Although this problem seldom arises in the sample, it limits the reliability of my analysis to some extent.

Similarly, I might miss cultural or contextual cues embedded in the stories. This is especially possible for stories from media based outside the U.S. Being most familiar with only my own culture and context, it would be easy for me to miss innuendo and nuance that have meanings in other places. A future study could test this by recruiting

several people from, for example, Indonesia, to read the stories I sampled from *The Jakarta Post* to see if they notice any elements I do not. Doing this with each story from a foreign media outlet could tell me the extent to which I miss or hit the mark with my readings of foreign media outlets' coverage.

Limitations: Brevity, obscurity and relevance of sample stories. It is also difficult to analyze stories that fail to provide much meaningful information. For instance, a *Daily Trust* (2010) story about an Islamic fashion show in Nigeria fails to describe any garments, quote any consumers or even offer an idea of the types of clothing involved in Islamic fashion. Similarly, a *Plus News Pakistan* story essentially gives bare-bones details about the 2009 Kuala Lumpur Islamic Fashion Festival (Staff Reporter, 2009, paras. 5-9). Also, the story mentions that the wife of the Malaysian Prime Minister hopes to tell Michelle Obama that she wants to bring Islamic fashion to the West (paras. 1-4). These are the only two topics the story covers. These examples illustrate the difficulty of analyzing texts that are sparsely reported and poorly written. The stories just don't offer much material for analysis. Fortunately, this is seldom a problem in my sample. These stories are on the shorter end with regard to word count, at around 200 and 300 words. Most stories are longer and include substantially more detail.

Additionally, some of the stories are less relevant to my topic than I initially thought when I retrieved the sample. From the piece about strange fashion bans to the story on fashion in Pakistan that involves little Islamic fashion, I questioned whether to keep a few of my stories in the sample. However, significant insights emerge from several of these more tangentially relevant stories.

Limitations: Scope. Scale and scope are other limitations; the study must fit within the parameters of a master's project, which has boundaries of time, expense and manpower. This limits the number of news topics, news outlets and articles for consideration in the study. The number and depth of interpretations that result are, therefore, also limited. It was difficult to recover a relatively standardized and organized sample. Search efforts did not result in a large number of applicable, non-duplicate stories from which to choose. However, in-depth analysis of the 30 stories in the sample required a significant investment of time and attention and produced a variety of interesting findings and examples. Despite that the findings cannot be widely generalized, journalists can certainly benefit from considering how the findings relate to their own coverage of diverse populations and interests. The sample size of 30 was a good choice for this study, but a larger sample might produce results with a broader reach.

Areas for future research. There are many possibilities for future research in this area, particularly because so little exists on this specific topic. One direction would be a similar study with attention to more and diverse media outlets such as *Al Jazeera English*, the *BBC*, *Washington Post*, *The New York Times*, *United Press International* or *Reuters*. This would allow for a picture of the broader media climate surrounding Islamic fashion. Another important area for research that is beyond the scope of this project is the examination of visual images of Muslim women's clothing. Many visual representations of veiled Muslim women depict them as shrouded in darkness, and these images affect the way non-Muslims think about the religion and the practice of veiling.

Research promoting responsible visual representations of this population could help guide newsmakers in a positive direction. Another possibility for future research is a comparative analysis of news about Western fashion and news about Islamic fashion. This would further illuminate de-legitimizing, dehumanizing or *othering* devices in fashion coverage.

Publication of results. I will submit my analysis for publication in the Journal of Media and Religion. Additionally, I might prepare a shorter, less academic version for submission to *Columbia Journalism Review*.

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Appendix A: Approved Proposal

“Through language an entire world can be actualized at any moment.”

–Peter L. Berger & Thomas Luckmann

My experiences studying and traveling overseas led me to pursue a graduate degree in journalism. The International sequence at the J-school was an obvious fit for me because of my interest in cross-cultural learning and my belief in the extreme importance of international news portrayals of diverse groups. My graduate coursework has taught me how to think on more abstract levels about the field of journalism and how to report and write in a variety of contexts and challenging circumstances.

I have learned about a range of news reporting and production techniques and have gained practical, hands-on experience across several news platforms. I know what it’s like to be a reporter because I have taken News Reporting, Investigative Reporting, the China Open study program and Global News Across Platforms. I have also learned about international news and the challenges faced by journalists around the world. In my International Journalism class, we discussed current events in the global community. We also learned how reporters’ obstacles and circumstances vary in different parts of the world. I also learned about what it’s like to be a foreign correspondent, and I decided at least to some extent that it may not be the job for me.

My assistantships at the J-school have complemented my coursework. As a teaching assistant for Cross-Cultural Journalism, I learned so much, maybe more than the students did, about how to be a news reporter in a diverse world. The concepts and guidelines I learned in that course made a big impression on me, and I still keep them in mind as I consume or produce news. More recently, as a research assistant for Religion

Newswriters Association, I have been continually exposed to international news and to resources that help reporters cover religion more effectively and responsibly. My job at Religion Newswriters Association has been to gather resources for a database that would help reporters who cover religion around the world. I took part in planning a website that launched in March 2012 called International Religion Journalists' Resources, and I have been regularly adding more resources to the site.

All of these activities at the J-school have helped me become a more informed citizen and a thoughtful reporter. I came into my graduate program with a heightened sense of social responsibility and a concern for culturally sensitive journalism, and my graduate experience has enriched these qualities and prepared me for my professional analysis of news coverage of Islamic fashion.

As vehicles for societal discourse, the media have power to shape the way communities conceive of diversity, for better or worse (Creutz-Kämpfi, 2008: 306-307). Stereotypes in the news affect how people conceive of the world around them, from religion to race and beyond (Nacos & Torres-Reyna, 2007: 4-5). In many newsrooms, news decisions are shaped by the underlying prejudices belonging to white Western culture (Nacos & Torres-Reyna: 5). Media representations of diversity frequently capitalize on already-engrained stereotypes and widespread misconceptions (Muscati, 2002: 141). This is especially true for coverage of Muslims and Islam, and the repercussions for these populations is difficult to overstate.

In the U.S. alone, Muslims and Arabs have been targeted in the aftermath of several disasters. Muslim and Arab Americans were verbally and physically attacked

after the bombing of the Alfred P. Murrah Federal Building in Oklahoma City amid media reports that the suspects were from the Middle East. The perpetrator turned out to be an American of European descent. These discriminatory acts played out again after the September 11, 2001, attacks on the World Trade Center in New York (Nacos & Torres-Reyna: 1).

News about Muslims and Islam has been characterized by neglect of peaceful Muslim voices (Gottschalk & Greenberg, 2007, as cited in Steuter & Wills, 2009: 10); insufficient reporting; and exclusion of relevant subjects, such as civilian death and devastation or peace movements (Muscati, 2002: 132; Steuter & Wills: 10).

Positioning Islamic interests in the role of the “other” is another prevalent issue in media coverage. Stretching back to medieval times, stereotyping and othering of Muslims and Islam are not completely recent developments (Creutz-Kämppi: 304; Muscati). Nor has their construction as the other been limited only to media coverage, as it can be found in socially and culturally engrained myths and misconceptions, such as the idea that Islam is an inherently violent religion that oppresses women (Creutz-Kämppi: 295).

There are a number of possible reasons why stereotypes and othering occur in the news. Steuter and Wills note the important role of media monopolies, profit motive and bias in diminishing investigative and independent journalism (18). Muscati also comments on such features of media systems, arguing that profit motives encourage sensationalist news that is enticing yet frequently stereotype-ridden and discriminatory (137).

Along these lines, Muscati highlights the dilemma that well-researched, rational representations of stereotyped groups tend to be in lesser demand than quick-hit coverage recycling inflammatory language and stereotypes (137). In other words, it can be easier and more financially rewarding to uncritically propagate news that plays off of preconceived notions about stereotyped groups. Muscati also notes the influence of corporate and political interests on the facets of reality conveyed by the media (138).

Research considering dehumanizing and disempowering language serves as a counter-force to the ideologies of violence such language intentionally or unintentionally promotes (Steuter & Wills: 20). Islamic fashion presents just such an opportunity to study textual representations.

This topic fits well with my course of study and with my personal values and interests. It is also relevant to my future professional life as a news reporter. I am open to reporting at the local level or in international news, and cross-cultural sensitivity and a global sensibility are critical in any news reporting context. Most important to me is that, whatever work I do, I make contributions that I feel are responsible, meaningful and of high quality.

Studying how media around the world handle matters of diversity is an important learning experience for me as a consumer of news and as a media professional. My professional analysis and practical component will increase my understanding of the media messages that I receive and send. These experiences will also heighten my awareness of the media climate surrounding Muslims and Islam.

Professional Skills Component

For my practical component, I will work this summer as a general assignment news reporter for the *Tulsa World*. The *Tulsa World* is the local paper in my hometown of Tulsa, Oklahoma. According to the Print Advertising department, the paper's Sunday readership is 397,599 and its paid circulation is 142,416. I will take a drug test on May 14th and begin work a day or so later. My professional skills component is a 13-week position for 40 hours per week. Because I have reported for the *Columbia Missourian*, the 2011 China Open and *Global Journalist*, I am well prepared for this experience.

As a general assignment reporter, I will be assigned stories in any area but sports. I will also be encouraged to pitch my own stories, and I hope to do this with some frequency. Managing Editor Susan Ellerbach, who hired me, gave me the impression that I will be given more freedom and responsibilities as I prove my abilities and motivation. I have the opportunity to help with investigative stories also. I will also be keeping my eye out for potential religion stories in Tulsa. Basically, my experience will be what I make of it. Because I asked about this during the interviewing process, I know that I will need to be assertive to make sure I get enough one-on-one time with editors who will give me feedback.

Ginnie Graham is a reporter and the intern coordinator at the *Tulsa World*. She will be available to help me get adjusted and will have meetings with me and the other interns to see how things are going. I visited the newsroom over Spring Break and met Graham, Ellerbach and Assistant City Editor Paul Tyrrell, who will oversee my work. I emailed Tyrrell to establish a written agreement of my work plan

Here was the exchange:

Dear Paul,

I will be interning for you at the Tulsa World this summer. We met briefly when I visited the newsroom a few weeks ago. Because this internship will be part of my Master's project at the University of Missouri, I am required to establish a written agreement with you as a plan for my work at the Tulsa World. I will be earning my Master's degree in December after completion of this internship and a research component, which I will work on this fall. Because of this, it is important that my work this summer be challenging and high-quality. I know much of this will be up to me, but I want to let you know what I'm thinking about.

I plan to arrive ready to work hard and write stories every week, if not every day. Also, I hope to have some opportunities to work with Ziva on some investigative stories. I look forward to pitching some of my own stories and taking on more responsibilities as I exhibit my reporting skills and work ethic.

Does this all sound alright to you? Do you have further thoughts? I will be taking my drug test on May 14th, so I think it will be a day or so after that before I can begin work.

Thank you.
Sincerely,
Molly Bullock

Molly,

Thanks for taking time to write. You'll discover there are a couple of old Mizzou folks in the building, but I'm assuming Dan Ranley and the rest of the Missouri mafia from my days are long gone.

It looks to me like you have a good handle on the idea your internship will have a lot to do with what you make of it. My goal with all my reporters is to keep them as productive as possible. Your first few assignments will be pretty basic while I get comfortable with your skills and start figuring out your strengths and weaknesses. I look forward to hearing your story ideas and helping you refine them to fit our 'local' news concept.

I encourage you to spend some time with Ziva, if you have the chance. She and her team are an asset to us. We typically have an 'intern' project that involves something we'd like to do but wouldn't have the staff and time to accomplish otherwise. One year it involved rounding up all the deferred prosecutions from all the DAs in the state.

When you get into the newsroom, it may look like I'm really busy, but I always have time to answer questions. We'll do lunch after everybody else schmoozes you and talk about Columbia.

Paul

My work will be published in the print and online editions of the *Tulsa World*.

Ellerbach informed me that there will always be the possibility of my work being published on the front page of the paper. My stories may also appear in the print and online editions of *The Oklahoman*, a news outlet in Oklahoma City, because the two publications have a content-sharing agreement. I will send field notes each week to my committee members, Debra Mason, Beverly Horvit and Laura Johnston. In my final project report, I will include a representative sample of the work I produce this summer. I will be writing stories every week, if not nearly every day, and I will have abundant published work to show as physical evidence of my professional skills component.

Professional Analysis Component

I will conduct a textual analysis of news about Islamic fashion. This study will seek insight into the ways news outlets make meaning in coverage of this aspect of culture and society. One purpose of this study is to shed light on how various textual elements may bias representations of Islamic fashion in media coverage in ways that other, dehumanize, and de-legitimize Muslims and Islamic fashion. A related purpose of this study is to increase understanding of meaning-making related to Islamic interests by

the media around the world by surveying stories from Western news outlets and media based in countries where Islam is a predominant religion (McKee, 2003: 1).

My research questions are:

RQ1: How do Western news outlets and news outlets in largely Muslim countries construct and portray the self and the other in news about Islamic fashion?

RQ2: What textual devices do Western news outlets and news outlets in largely Muslim countries use to de-legitimize or legitimize actors, ideologies, fashion movements, clothing styles and lifestyles in news about Islamic fashion?

The proposed study will provide insight into the ways prominent news outlets across the world have been reporting on Muslims and Islam by examining news about a distinct aspect of culture and society: fashion. Clothing is a part of daily life. Some people take, or can afford to take, more interest in it than others, but fashion is an element that affects many people every day. It can be a means of self-expression and an outward display of values and interests, and clothing is generally considered a necessity.

Furthermore, as Karim (2006) writes, Islamic clothing is among a number of “visual signifiers in the transnational media’s imaginaries of ‘Islamic fundamentalism’” (118).

Rather, the international media tend to pick up on attire associated with Islam and connect it with Islamic fundamentalism.

News about aspects of ordinary life has value, just as news about conflicts and tragedies is important. If populations such as Arabs or Muslims only appear in the news when disaster strikes or tension is ripe, a one-dimensional and damaging notion develops

about these groups (Khouri, 2007: 10-11). So, it is critical to understand how aspects of culture and society appear in the news.

This study will be useful to journalists for several reasons. Such an analysis is useful on the practical level because of the increasing visibility of Islam in the world and the often politically and emotionally charged attention directed toward the religion. In addition, this study is useful because it will seek to highlight problematic coverage related to a major segment of the world population.

In the interest of the public good, journalists should strive to fairly represent issues and people and to make informed choices about the words and devices they use in these representations. They should, therefore, be interested to know the extent to which this is happening or not happening in coverage of Muslims and Islam by prominent news outlets. This study will also call journalists' awareness to specific, problematic devices and wording they may be using in their own work.

This analysis relates with my professional skills component because general assignment news reporting in most communities involves writing about people from a variety of backgrounds and covering diverse issues and stories. In addition, because I have prepared for the analysis prior to beginning my news reporting position, I am primed to more thoughtfully consider how I write about people from diverse backgrounds for the *Tulsa World*.

Theoretical Foundation

The theory of the social construction of reality serves as the foundation for the proposed study. The basic premise of this theory is that reality is constructed in a social

context. It is the task of the “sociology of knowledge” to study this process, according to Berger and Luckmann (2011). The authors define “reality” as a quality that applies to whatever we acknowledge as existing regardless of whether we will it to exist. They define “knowledge” as the certainty that something is real and has specific traits (See Introduction: 1st Para.).

Berger and Luckmann set up the theory by first discussing the broader sociology of knowledge, a term that, according to the authors, originated in the 1920s with German philosopher Max Scheler (See Introduction: 7th Para.). Notions of reality and knowledge vary across social contexts, and Berger and Luckmann argue that this must be considered as part of any evaluation of a social context (See Introduction, 4th Para.). Herein is the authors’ justification for a sociology of knowledge.

Having established the need for such a science, Berger and Luckmann elaborate on how this school of research should work. Sociology of knowledge should, according to the authors, address the variation in knowledge across societies. It should also examine the ways knowledge embeds as reality in societies (See Introduction: 4th and Final Paras.). The approach must delve into how knowledge is “developed, transmitted and maintained in social situations ... in such a way that a taken-for-granted ‘reality’ congeals for the man in the street” (See Introduction: 5th Para.). This is the process that the authors call the social construction of reality.

Berger and Luckmann note that a critical part of the social construction of reality is humans’ use of signs to communicate meaning (See Ch. 1.3, Language and Knowledge in Everyday Life: 3rd Para.). Language is made up of configurations of signs. Language

that transcends space and time and gives something significance and meaning beyond its immediate reality and context is called symbolic language. Symbolic language's transcendent themes are called symbols. Symbolic language can summon any reality and introduce it into one's own reality (See Ch. 1.3, Language and Knowledge in Everyday Life: 9th, 10th, 11th Paras.). "Through language," Berger and Luckmann write, "an entire world can be actualized at any moment" (See Ch. 1.3, Language and Knowledge in Everyday Life: 9th Para.) Further, language constructs looming symbolic representations that can be summoned and imposed upon everyday life (See Ch. 1.3, Language and Knowledge in Everyday Life: 11th Para.). Thus, symbolic language is central to the way people conceive of reality.

By communicating an institutional order and lending validity and normativity to certain meanings, symbolism can serve a legitimating function, according to Berger and Luckmann (See Ch. 2.2, Legitimation: 1st, 2nd, 5th Paras.). Legitimation communicates why something is the way it is as well as what is desirable or undesirable, a combination of "knowledge" and "values" (See Ch. 2.2, Legitimation: 5th Para.).

This theory fits well with the present study because of its attention to varying social contexts' different conceptions of reality. But the critical aspect of the theory is its focus on the ways in which these conceptions become engrained. Media messages are one means of knowledge transmission, and in an increasingly globalized and digitally connected world, media consumers across the globe can be affected by a range of local, regional and international news (Nacos & Torres-Reyna: x). The work of Rahman and

Salih (2009) helps to articulate how social contexts can shape media messages and, thus, affect what knowledge gets transmitted.

When they contrasted Arab media outlets' post-9/11 coverage of the war in Iraq with coverage by Western media outlets, Rahman and Salih found dramatic differences. They attributed these differences to the unique access Arab outlets had to areas in Iraq and to their different levels of contextual and cultural understanding (86-88). These different levels of understanding and experience discussed by Rahman and Salih evoke Berger and Luckmann's theory by showing how the different social systems in which media outlets are embedded can shape the information that reaches the public.

Shoemaker and Vos (2009) take these concepts further. Like Rahman and Salih, Shoemaker and Vos discuss the difference in news that emerges from U.S.-based outlets and outlets based in Arab countries. The authors argue that the significantly different social contexts in which these outlets are embedded shape news products but that this relationship is complex (106). They describe these different contexts or "social systems" shaping media messages as being comprised of varying "social structures, ideologies, and cultures" (106).

The theory of the social construction of reality and the perspectives of Rahman and Salih and Shoemaker and Vos justify the present study's attention to media outlets across different societies. Islamic fashion involves a convergence of sociocultural and religious elements and will likely be covered differently by news organizations in different social contexts. This study will be approached from a post-structuralist

standpoint. This means I will compare the texts without suggesting that some present the absolute truth and others do not (McKee: 13).

Methodology

The proposed study will utilize textual analysis, which is a way to study meaning making (McKee: 1). To gain insight into how the news outlets have created meaning in coverage of Islamic fashion, textual elements to be examined in this study will include headlines, sourcing, selection – meaning inclusion and omission – substantiation of reported facts, word choice, juxtaposition of contrasting concepts, placement of facts within the story, and imagery. This list reflects Muscati’s discussion of textual devices in which bias may be found.

Muscati addresses Muslim and Arab representation in the media in an essay about the political and media factors surrounding the Gulf War. This work highlights dehumanizing and othering representations of Iraqis in Western media coverage of the event. Muscati writes that during the Gulf War, “Iraqis became a scourge, a pestilence to be removed” (132). Muscati notes the omission, or “dehistoricization,” of Arab and Islamic history in Gulf War coverage in favor of oversimplified and stereotypical accounts (135-136).

Answering RQ1 will involve looking for what Woehlert (2006: 3, 12, 5) and Creutz-Kämpfi (297-298) describe as the process of differentiating the other from the self. This will include coverage that may accentuate certain traits, values and norms, crafting a particular worldview and a sense of imagined collective identity. This identity

of the self, when contrasted with opposing and negatively charged traits indicating the other, becomes even more distinctive.

Creutz-Kämppi describes otherness as distinctive from difference in that othering constitutes calculated disempowerment while description of difference is merely explicatory (297). Scholars have argued that, through repeated use of othering or racist language in media, such language becomes normalized and engrained in societies, shaping the lenses through which the issues and people in question are viewed (Creutz-Kämppi: 295; Steuter & Wills: 20).

Creutz-Kämppi also discusses the conception of the self versus other, noting how coverage can accentuate certain traits, values and norms to craft a particular worldview and a sense of imagined collective identity, which grows more distinctive when contrasted with that which it is not (298). Woehlert gives a similar description of this process (3, 12, 15). Karim (2010: 161) adds that constructions of the self and the other vary across cultures. Others viewed as a threat to a culture's existence will generally be regarded with hostility, which can lead to attempts to eliminate the threatening other, Karim writes (162).

Creutz-Kämppi studies constructions of Muslims as the other through analysis of Swedish-language daily newspaper articles in Finland. She argues that a broader sense of shared European or Western identity is central to distinguishing the self from the Muslim other in Finland's Swedish-language coverage of Islam (299). The sample involves seven papers' opinion journalism about Muslims and Islam during the Prophet Muhammad cartoon debate from parts of 2005 and 2006. Using qualitative as well as

quantitative methods of discourse and rhetorical analysis and coding, Creutz-Kämppi focuses on how the material creates a polarized notion of Islam as an antithesis to the West.

Although she finds some arguments against polarization and discrimination, Creutz-Kämppi finds that, overall, the coverage pays little attention to the nuance and diversity present in Islam or to the history of Islam in Europe (296). With this observation in particular, Creutz-Kämppi evokes the work of Muscati. She also notes that the discourses place particular prominence on religion even when other story elements were more significant. This is called religionization (296, 299). The othering discourses Creutz-Kämppi finds to be recurring in the text involve colonialism, violence, the clash of civilizations and secularization.

The discourse of violence Creutz-Kämppi identifies involves religionization, or causal linking of violence to the religious and cultural elements of Islam and grouping Muslims together as being a collective threat or as having natural inclinations toward violence (299). Creutz-Kämppi finds that the colonialist discourse portrays Islam and Muslims as culturally deficient compared to the West and in need of correction. It draws upon the themes of the Enlightenment, as does the secularist discourse (301). The secularist discourse expresses hostility toward Islamic religiosity while glorifying the secular freedoms and values of the West (302). Finally, the clash of civilizations discourse reflects the ideas perpetuated by Samuel P. Huntington's 1993 and 1996 works suggesting a dichotomous cultural or religious battle of Islam versus the West (303).

Mahony (2010) also studies othering in a comparative content analysis of discourse and framing in Australian and Indonesian newspapers following 2002, 2004 and 2005 bombings in Indonesia. Mahony finds the Australian coverage to lack important perspective and contextual details (744). She also finds that the Australian news does not reflect the diversity of Islam in Indonesia and that it disproportionately included extremist Muslim voices (744-745).

Mahony finds the individual Australian stories to appear journalistically sound at first glance (745). However, when she examines the coverage closely as a whole, she finds that “cultural racism permeates Orientalist images of Indonesians and Muslims ... albeit largely in a covert manner” (754-755). The blanket stereotype constructed in the coverage is that of “Muslim terrorist” (755). In contrast, Mahony finds the Indonesian news to separate terrorism from Islam and generally exemplify responsible journalism. Such “an orientation towards peace journalism,” Mahony writes, “can minimize negative constructions of the largely peaceful religion of Islam” (755).

Resolving RQ2 will involve looking for any suggestions of causality between violence or other negatively charged concepts and Islam, as in Creutz-Kämpfi. Answering this question will also entail a search for dehumanizing language as in Muscati and Steuter and Wills, and animal, disease and hunting metaphors as in Steuter and Wills.

In a study on repercussions of disempowerment in journalistic constructions, Steuter and Wills examine Canadian print headlines related to the War on Terror. They survey headlines about the Iraq and Afghanistan wars from 2001 to 2009 that include

metaphors relating to diseases and animals. Steuter and Wills note that the metaphors feed off of human anxieties and include references to rats, spiders, insects and other widely feared creatures that scurry, spawn and swarm; to disease agents that metastasize; and to hunting and prey (13-17). They find that the Canadian media's employment of metaphors portrayed Muslims and Islam as "an enemy-Other who is dehumanized, de-individualized and ultimately expendable" (8).

Steuter and Wills emphasize that language like the above metaphors constitutes violence, and that its frequent use desensitizes people to violence (20). Traversing the same line of thought as Muscati, Steuter and Wills argue that the headlines' generalizing treatment of Muslims and Arabs facilitates a "discourse of essential, hostile difference," with the potential result being rationalizing their eradication (9). Highlighting the established connection between enemy dehumanization and genocide, Steuter and Wills liken this phenomenon to the representations of Jews by the Nazis, the Japanese by the U.S. and the Tutsis in Rwanda (18-19). This connection is similar to Karim's stance on othering.

Steuter and Wills find the dehumanization of Muslims and Arabs by Canadian media to be so substantial that it has become a broadly engrained cultural frame of reference (9). They argue that such denial of human identity enables the denial of other traits, like citizen identity, as in their example of the societal shift toward conceiving of Canadian Muslims as less than fully Canadian (9). In addition to informing my methodology, the findings of Steuter and Wills call attention to the importance of research in this area and help justify the present study.

Merskin (2003) also conducted a textual analysis in a study of stereotyping and othering rhetoric about Arabs and Muslims by President George W. Bush. Merskin used as an analytical guide the indicators of response to an imagined enemy by Spillman and Spillman (1997: 50-51; 8). Merskin's work differs from the present study in its focus on constructions of Arabs and Muslims as an enemy of the U.S. specifically, and on a president's verbal rhetoric rather than international news coverage. But, the premises and justifications for Merskin's work are similar to those of the present study.

McKee describes post-structuralist textual analysis, the approach of the present study (13). Although McKee's conception of post-structuralism seems to somewhat shy away from terminology such as 'bias,' this study intentionally makes use of such language and is supported by the literature in doing so (17). But this study will not, as McKee warns, dismiss texts that appear to contain bias "without engaging with them," as a key goal is to interpret how the stories are told and the meanings made through the texts (17).

Part of the sample was collected using a LexisNexis Academic Power Search for stories from the past five years in "Major World Publications" with "Islamic" and "fashion" in the headline. This search, conducted on April 12, 2012, produced 14 stories. Eleven of these stories were not duplicates. When "Muslim" was substituted for "Islamic," 15 stories turned up. Eight of those were not duplicates of one another or the previous search. When "Hijab" was substituted for "Muslim," the search produced nine stories. Seven of these were not duplicates.

Because this search resulted in stories from a wide variety of Western news outlets, I narrowed the focus by choosing only the search results that were from *The Christian Science Monitor* (U.S.), *The International Herald Tribune* (U.S.), *The Guardian* (London) and *The Globe and Mail* (Canada). Each of these outlets had two stories among the search results, with one exception. *The Guardian* had five results, but I discarded one selection because it was actually a photo caption. So, the sample will include four stories from *The Guardian*. This adds up to ten stories from media outlets based in Western countries.

This search also produced two stories from news outlets based in predominantly or largely Muslim countries: *The Daily Trust* (Nigeria) and *News Straits Times* (Malaysia). To find more stories from outlets in largely Muslim areas, on April 24, 2012 I conducted a LexisNexis Academic Power Search for *Gulf News* (United Arab Emirates) stories from the past five years with “Islamic” and “fashion” in the headline. Two stories resulted, and I added them to the sample. I was unable to recover any more results by changing search terms and news outlets based in Muslim countries, including Jordan, Lebanon, Pakistan and Saudi Arabia.

Instead, I performed an Advanced News Search on *The Jakarta Post* (Indonesia) website for “Islamic fashion” in any web category, in the headlines/title and published from Jan. 1, 2007 to April 24, 2012. Four hits resulted, but only two were usable stories; one was a comments page and one was not immediately accessible. When I changed the search terms to “Muslim” and “fashion,” five more stories resulted, and I added all of them to the sample.

On May 3, in an attempt to add to my sample, I searched Factiva for news with “Islamic or muslim or hijab” and “fashion” in the same paragraph from Jordan or Lebanon or Turkey or the U.S. The dates were Jan. 1, 2007, to May 03, 2012. I was hoping to find a few stories from news agencies that are not international to add some interest and variety, but this proved to be difficult. The search resulted in 20 non-duplicate stories from *Associated Press* (U.S.), and three of these were overtly about Islamic fashion, so I added them to the sample. The search also resulted in 16 stories from *The Washington Times* (U.S.), and two of these were clearly about Islamic fashion, so I added those to the sample.

Somehow, this search also turned up four stories from *Daily News Egypt* (Egypt), two of which were applicable and fit for the sample. I also added two applicable stories of the three stories that resulted from *Asian News International* (India). Although India is not considered a Muslim country, it has one of the largest Muslim populations in the world. This brought the sample size to 15 stories from publications based in largely Muslim countries and 15 stories from outlets in Western countries.

Stories in the sample range from about 200 words to around 1700 words. Keeping story lengths in mind for the sample helps to avoid the introduction of new variables, such as the brevity and simplicity of a multi-story news bulletin. Keeping the type and source of content fairly consistent is also important for this reason. I chose stories that originated within the news organization and were not comprised of reader comments. The stories in this sample will reflect the attention paid to Islamic fashion by the selected outlets because they are official products of those outlets.

Sampling 30 stories will enable me to closely study the texts but not exceed a reasonable workload for the several-month time span allotted to the project. Studying this number of stories will enable me to develop at least an educated initial impression of how Western news outlets and outlets from predominantly Muslim countries cover Islamic fashion. It will also be enough to tentatively predict how the publication would cover other cultural and societal issues related to Muslims and Islam. However, none of the results of this study will necessarily be transferrable to other publications' coverage of Islamic fashion.

Credibility will be fostered in this study through the use of Seale's "low-inference descriptors" in discussion of the data (1999, as cited in Silverman, 2010: 287). Rather than simply summarizing findings, attempts will be made to discuss data in vivid detail, using concrete examples instead of inference-laden generalities. In addition, dependability and confirmability will be achieved by subjecting the texts to critical and thorough examination and by searching for and analyzing cases which deviate from trends. These methods reflect some of the steps to achieve validity outlined by Silverman, including Mehan's "comprehensive data treatment" (1979, as cited in Silverman: 280) and "deviant case analysis" (Silverman: 281).

Literature Review

Media representations of Muslims, Arabs and Islam, as well as othering and delegitimization, have been examined previously in scholarly work. Said's (1997) well-known concept of Orientalism underlies much of this research. Orientalism is an oversimplified way of thinking about and responding to Islam that has prevailed for

several centuries. In Orientalist thought, most of the world's area comprises the Oriental other. The rest, called the West or the Occident, is conceived of as normal and relating with the self (4).

Studies about bias and de-legitimization in the news have not been limited to Western media outlets. Dabbous and Miller (2010) highlight the politicization of international news in their qualitative framing analysis of disaster coverage by three Arab newspapers. Focusing on Hurricane Katrina and the 2004 Asian Tsunami, they examine the disasters' initial two weeks of coverage by the Lebanese *Annahar*, Saudi *Arriyadh*, and Syrian *Teshreen*. They look at focus, emphasis and omission, as well as reflections of governmental politics. Dabbous and Miller seek to learn how these framing elements affect the overall portrayal of the disasters. They also conduct a content analysis, with the papers' political agendas as an independent variable and word count and story placement as dependent variables.

Dabbous and Miller discuss two prominent frames, a political crisis frame and a natural disaster frame, in the coverage (1). They find the outlets' political circumstances and access to the disaster locations, as well as the media systems in which the papers were embedded, to be factors shaping coverage (1). Pointedly, Dabbous and Miller note that the result of the bias is inequity in the disaster victims' representation, with tsunami victims subject to a natural disaster and apparently more worthy of sympathy, and Katrina victims as subject to a disaster brought on by man (25). Dabbous' and Miller's de-legitimization finding is useful for the present study because it illuminates ways that bias can make some groups or interests appear less desirable.

As part of Columbia University's Muslims in New York City project, Nacos and Torres-Reyna quantitatively and qualitatively study how news outlets in New York City, the greater U.S. and across the world have covered Muslim Americans and Muslims abroad prior to 9/11 and after 9/11. Nacos and Torres-Reyna find that immediately after 9/11, written and spoken coverage of Muslims becomes generally more positive than before, shifts from largely episodic news to largely thematic news and uses more Muslims as sources (17-20). However, this trend does not stick. The researchers find that coverage from around the first anniversary of 9/11 and after reverts to the negative pre-9/11 characteristics (26). They also find stereotype-reinforcing slants in visual images of Muslim and Arab men and women (51).

Nacos and Torres-Reyna also explore coverage of the torture controversy surrounding the detainment of the largely Muslim and/or Arab terror suspects. They find that the counterterrorism, pro-torture stance dominates the news before the Abu Ghraib story broke. After that point, the news media make seldom use of the word "torture" except while citing authoritative sources, namely, U.S. officials who denied the country's involvement with torture (82-86).

Poole (2002) conducts a quantitative content analysis of coverage of Muslims and Islam from 1994 to 1996 by two British papers. Poole also qualitatively analyzes coverage of Muslims and Islam from 1997 by four British papers. Finally, the researcher conducts focus groups to study social construction of meaning from news occurs within cultures and conducts discourse analysis with the transcripts. Based on her research and on her own observations, Poole finds that Orientalist notions pegging Muslims as a threat

are continually recycled in response to changing circumstances, and that a distinct enemy other is constructed using meanings connected with Islam (16). Poole argues that the continual definition and identification of an enemy other increases the public's awareness of that other and can be used to suit hegemonic powers (16).

Schnellinger and Khatib (2006) offer recommendations for journalists, news outlets and organizations trying to diminish bias and cross-cultural misrepresentations in their reporting. These guidelines are based on a 2005 conference that brought together Arab and American journalists. They suggest choosing adjectives with caution, becoming more informed about the roles of religions and cultures in societies, and giving stories context and detail rather than reverting to sensationalist reporting or stereotypes (16-17). Schnellinger and Khatib also recommend including diverse voices; humanizing people affected by the issues being reported; and covering culture using high-quality, diverse news and features (17-18). Other suggestions include outlining and creating policies for loaded language, and collaborating in news production with reporters from other countries (19, 21, 24-25).

Gökarıksel and Secor (2009) discuss the social and political position of Islamic fashion in Turkey and around the world. The authors write that Islamic fashion places women and their bodies in the midst of international dialogues and controversies about Islam and modernity (7). They argue that the adoption, portrayal and monitoring of Islamic fashion has been a factor in geopolitical power plays (9). Gökarıksel and Secor also note Islamic fashion's inherent give-and-take in terms of Islamic ethics and

capitalistic principles (11). They also argue that Islamic fashion is grounds for the creation of new conceptions of what it means to be female and Muslim (13).

Jones (2010) analyzes Indonesia's Islamic fashion industry and lifestyle media by studying a monthly Indonesian Islamic fashion and lifestyle magazine called *NooR*. She notes that U.S. and European publications comparable to *NooR* "have struggled to put fashion and Islam comfortably in the same sentence, in part because of the profoundly stigmatized associations of political and racial identity with immigrant Islam in these regions" (102). Intentionally or not, Jones supports the theory of the social construction of reality by attributing *NooR*'s approach to its situation in a Muslim society.

In addition, Jones finds the magazine to reflect, struggle with and play into societal debates about faith and consumption. Of substantial societal concern in Indonesia is the question of whether consumption of fashionable Islamic attire can be harmonious with true inner piety (92). A related conundrum for the country is whether that which has been assigned an economic value can retain its virtuosity (94). Jones also notes that *NooR*'s content and approach reinforce the centrality of virtuous femininity in "Indonesian anxieties about Islam, even as those anxieties constrain editorial decisions" (112).

Lewis (2010) discusses Islamic fashion coverage in English-language Muslim lifestyle media. Lewis notes the difficulty of featuring fashion in Muslim lifestyle publications because of the question of "what Muslim looks like, or what looks Muslim" (59, 84). Additional challenges in this realm involve conflicting audience expectations and positions on issues such as modesty (59, 70). Lewis notes that some Islamic lifestyle

publications promote a broad definition of Islamic practices by using “fashion to announce the flexible boundaries of behavior informed by faith” (86). Another strategy she highlights is the use of fashion to show that gender rules can still leave room for style (86). Lewis observes that all of the predominant English-language Islamic lifestyle magazines exhibit an understanding of veiling as a woman’s personal choice (84).

Although such literature exists about Islamic fashion as a social institution and Islamic lifestyle media, it appears there have been no studies of how news media cover Islamic fashion. My project is a unique and largely unexplored topic.

Conclusion

Based on the literature, it can be expected that dehumanizing and de-legitimizing descriptions will be evident in coverage of Islamic fashion. It seems likely that this will be particularly true for coverage by Western media outlets as opposed to coverage from countries where Islam is more prevalent. Another expectation is that, for Western media outlets, Islamic fashion will be portrayed using terms and devices establishing it as an “other.”

It is possible that coverage by outlets in largely Muslim countries will use the reverse of the above approach to covering Islamic fashion. This may include Western ideals or fashion movements being regarded as the other, with dehumanizing or delegitimizing language being directed toward that other. I expect that these outlets will use language that legitimizes Islamic fashion as a movement and humanizes its adopters.

As with any research, this study involves a number of limitations. One of the most far-reaching limitations, discussed by McKee (2003: 7), is the vast variation in ways

of perceiving and making meaning across the world. Because of this range, my personal interpretations are inherently limited. Scale and scope are other limitations; the study must fit within the parameters of the master's project, which has boundaries of time, expense and manpower. This limits the number of news topics, publications and articles for consideration in the study. The number and depth of interpretations which may result are also limited.

There are many possibilities for future research in this area, particularly because so little exists on this specific topic. One direction would be a similar study with attention to more and diverse media outlets such as *Al Jazeera English*, the *BBC*, *Washington Post*, *The New York Times*, *United Press International* or *Reuters*. This would allow for a picture of the broader media climate surrounding Islamic fashion. Another important area for research that is beyond the scope of this project is the examination of visual images of Muslim women's clothing. Many visual representations of veiled Muslim women depict them as shrouded in darkness, and these images affect the way non-Muslims think about the religion and the practice of veiling. Research promoting responsible visual representations of this population could help guide newsmakers in a positive direction. Another possibility for future research is a comparative analysis of news about Western fashion and news about Islamic fashion. This would further illuminate any delegitimizing, dehumanizing or othering devices in fashion coverage.

There are several possibilities for how the results of my professional analysis could be published. I could pitch it to *Columbia Journalism Review* or another

professional journal. Or, it might be interesting to draw upon my findings to write a story or column with more mass appeal for publication in a newspaper or magazine. It seems like it might be possible to do both of these things, which would give my findings the widest audience.

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Divergence from Approved Proposal

I diverge only slightly from the original proposal during my analysis. Changes involve the wording of my research questions, approach to answering the research questions, stories included in the sample and publication plans.

First, I simplify the wording of my research questions. They do not change substantively. In addition, I slightly modify my approach to the textual analysis. I focus on selection of details, sourcing, word choice, juxtaposition of contrasting concepts, placement of facts within a story and imagery, in line with Muscati's discussion of media bias (2002: 138-140). This list differs a bit from the original proposal, which includes headlines and substantiation of reported facts. I do not focus on headlines in my analysis. Instead, I delve deeply into the texts. In addition, I do not emphasize the substantiation of reported facts because this element does not play as large a role as the other textual devices in the stories I analyze.

Furthermore, I realized during my analysis that several of my sample stories were either duplicates or were not applicable. My modified section on sampling reflects that I found stories to replace them.

Finally, I have developed a clearer plan for publishing my findings. I plan to submit my work to the *Journal of Media and Religion*. I might also create a more concise, less academic version for submission to *Columbia Journalism Review*.